

THE HEATHEN WOMAN'S FRIEND.

"Behold the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold thy Salvation cometh." — *Isaiah* lxii. 11.

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No 5 CORNHILL.

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APPEAL TO THE LADIES OF THE METHODIST EPISCOPAL CHURCH.

AN earnest desire to develop among the ladies of our Church greater interest and activity in our Missions, together with the firm conviction that the pressing needs of our Foreign Missions demand our immediate attention, led, in the month of March, to the organization of the Woman's Foreign Missionary Society.

The object of this Society is to meet, as far as possible, the great want experienced by our Eastern Missionaries, of Christian women to labor among the women of those heathen lands. Few of us have ever realized how complete is the darkness which envelopes them, and how insufficient have been the efforts hitherto made to admit the light of the Gospel to their benighted hearts and homes. Forbidden by the customs of their country to seek for themselves this light, or to receive instruction at the hands of our missionaries, they are accessible only to Christian teachers of their own sex. The wives of our missionaries have done all that they could. Many of them; in addition to their own families, have the care of large Zenana schools, which they have organized and in which they are daily busied; still they have made earnest endeavors to carry the knowledge of Christ to their sisters by personal visits and labors at their homes. What wonder that, in so many instances, physical strength has failed under such constant and great exertions, and the oppressing consciousness of the magnitude of the work. Their labors have been, however, by no means without reward. Many of their heathen sisters are awaking from their ignorance and apathy, and are eagerly asking after the way of life. These calls for help our missionaries are often utterly unable to answer, because they are already over-burdened.

Dear Sisters! shall we not recognize, in this emergency, God's voice as speaking to us — for who can so well do this work as we? Does it not seem as though the responsibility were thus laid directly upon us? And shall we shrink from bearing it?

We well know how close is the relation of the mother to the child, and how important it is that the mother's heart be filled with the love and grace of God if her child is to grow up under Divine influence and be guided by Divine wisdom. How then can we more successfully coöperate with our missionaries, and better insure the rapid extension of the knowledge of the truth as it is in Jesus, than by opening the hearts of the mothers to the purifying and saving influences of God's love? We know too how inestimable is the value, and how incalculable the influence of a pure Christian home; and if the influences of such homes are so indispensable in a Christian land, what must be their importance among a people, the depth of whose degradation is, as we are often assured, altogether beyond our realization?

There are many encouraging indications that the Lord has prepared the way for the commencement of this work. Wherever the idea has been suggested, East or West, it has met with a cheerful and ready response. Through the agency of Brother and Sister E. W. Parker, of our Mission in India, who are shortly to return to their chosen field, auxiliary societies have been organized in several places, and the work entered upon with hearty zeal. At the first regular meeting of the parent Society after the adoption of the Constitution, subscriptions to the amount of one hundred and ninety-three dollars were reported. Of this sum, fifty dollars were contributed by one lady for the support of a Bible reader in India for one

year. Prominent friends of the missionary cause throughout the Church, have hailed the movement with joy, and given it a hearty God-speed. From these and many similar facts, it seems evident that in the good Providence of God, the mind and heart of the Church are ripe for the movement now undertaken.

The present time seems also eminently favorable for such an undertaking. The discussions and exertions of the Church during its centenary year, brought home to us all an unwonted realization of its magnitude and power, and our proportionate responsibilities. The associations then formed by the ladies were most admirably adapted to train them for subsequent harmonious coöperation in other Christian labors.

In like manner, the efforts of our sex during our late war exhibited, as never before, their latent and unemployed power to plan and labor for great and noble ends. These labors being now so happily terminated, Providence has freed our hands for new and yet grander undertakings.

If further encouragement were needed, it would be abundantly supplied by the striking success of similar organizations in other denominations. Such societies have been in operation in other countries for over thirty years, and one in this country, organized in 1861, has now in its service no less than seventy-five Bible readers, has eight hundred pupils under instruction in zenanas, and fourteen schools for girls. Another, organized a little more than a year ago, has already raised over five thousand dollars, and is supporting seven missionaries and eleven Bible readers, in fields occupied by the American Board. If in churches of less membership than our own, so much has been achieved by woman's hand, may not we, by united prayerful effort and God's blessing, accomplish a glorious work?

Christian sisters, may we not count upon your coöperation in carrying forward this great work? We believe that God will bless it to the uplifting, enlightenment, and salvation of thousands now in the shadow of death. The prime and immediate necessity is the organization of branch societies throughout the country, wherever our churches have a female membership sufficiently large to sustain an association. Accompanying this appeal will be found the draft of a constitution for such auxiliary societies. Let every reader of these lines take counsel with her own heart and with

those around her, and determine to do her utmost in thus furthering Christ's cause. Limited means need be no obstacle in the way of joining in this enterprise, for surely there can be but very few among us who cannot contribute two cents weekly to aid its progress. But let it be clearly understood that on no account ought the regular Church missionary contributions to be lessened. Not one dollar should be taken from those, for the constantly increasing wants of our missions are yearly rendering a larger sum necessary for distribution through the Society at New York. A moment's reflection must show, however, that too many of us have been satisfied to leave to our fathers and husbands the contributions in which we ought to have been personally interested. How few of us have ever practiced self-denial in our personal expenditures, in order to add our share to the support of the missionary work!

Apart from all considerations of duty to others, it will be profitable to ourselves to unite together in such associations as are contemplated by this Society. No one can feel an active interest in any matter with which they are not familiar. The stated meetings of our auxiliary societies, if properly conducted, cannot fail to impart to the members much information respecting different mission fields. To aid in furnishing such information for the use of such societies, it is proposed by our Executive Committee to issue a monthly paper, containing the latest intelligence from our missions, and particularly contributions respecting the claims, methods, and progress of the work among heathen women. Several of the wives of our missionaries have expressed their readiness, and indeed their desire, to assist us by their communications. This organ will be published at a low rate, in order that it may find the widest possible dissemination. Any information respecting this paper or any interest of the Society, will be gladly communicated on application to either of the Corresponding Secretaries.

Our appeal is now before you. We commend it to your prayerful attention. We are confident that you will cordially welcome and heartily participate in this movement. Sustained by your coöperation and earnest prayers, we cannot fail to achieve glorious results.

"God be merciful unto us and bless us; and cause his face to shine upon us.

"That thy way may be known upon earth, thy saving health among all nations.

"Let the people praise thee, O God; let all the people praise thee.

"God shall bless us, and all the ends of the earth shall fear him."

THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE
METHODIST EPISCOPAL CHURCH.

ORIGIN.

As has been already stated in the Appeal, this Society was organized during the month of March last. It originated in a wide-spread conviction on the part of the ladies of our Church, that such a society was needed. The ladies of the Tremont Street Church gave the first impulse to the movement by inviting the ladies of the other Methodist churches of Boston and vicinity, to meet with them, to consider the practicability of such an organization. The day fixed for the first meeting being very stormy, only a few were present, and very little was done except to consider the demand for such a work, and to decide to go forward. The next meeting, on the 30th of March, was well attended, and the Society was organized by adopting the following Constitution and electing the officers provided for therein.

CONSTITUTION.

ART. 1. This Association shall be called the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

ART. 2. This Society is established for the purpose of engaging and uniting the efforts of the women of the Methodist Episcopal Church, in sending out and supporting female missionaries, native Christian teachers, and Bible readers, in foreign lands.

ART. 3. The payment of one dollar annually, shall constitute membership; and twenty dollars at one time, membership for life. Any person paying one hundred dollars at one time, shall be an *Honorary Manager* for life; and the contribution of three hundred dollars shall constitute the donor an *Honorary Patron* for life. Managers and patrons thus constituted, shall be entitled to a seat, and the right of speaking, and voting in all meetings of the Society, and those of the Executive Committee.

ART. 4. The officers of this Society shall be a President, not less than twelve Vice-Presidents, a Recording and an Assistant Recording Secretary, three Corresponding Secretaries, a Treasurer, an Auditor, — who may be a gentleman, — and twelve Managers.

These, with the exception of Auditor, shall constitute an Executive Committee for the administration of the affairs of the Society; five of whom shall be a quorum for the transaction of business.

All the officers shall be elected at the regular Society meeting in May, and shall continue in office until others are chosen in their stead.

The President, or one of the Vice-Presidents, shall pre-

side at all the meetings of the Society, and of the Executive Committee.

The Corresponding Secretaries shall, under the direction of the Executive Committee, conduct the correspondence of the Society with Foreign Missionaries, and with its auxiliary societies, and shall endeavor, by all practicable means, to interest and unite the women of our entire Church, in the support of this Society.

The Recording Secretary shall notify all meetings of the Society, and of the Executive Committee, and shall keep a record of their proceedings.

The Treasurer shall receive all the subscriptions to the Society, keeping proper books of account, and shall make such disposition of the funds as the Executive Committee may from time to time direct.

ART. 5. This Society will work in harmony with, and under the supervision of the Corresponding Secretaries, and the other authorities of the "Missionary Society of the Methodist Episcopal Church," and will receive their approval in the employment of missionaries.

All missionaries employed by this Society, shall labor under the direction of the missions, or conferences of the Methodist Episcopal Church, to which they are severally sent.

ART. 6. Meetings of the Society for business, communication of intelligence, and religious exercises, will be held on the second Thursday of May, October, January, and March. Thirteen shall constitute a quorum for the transaction of business.

A meeting of the Executive Committee may be called at any time by the Secretary, in accordance with a written request, signed by two of the managers.

ART. 7. Any number of ladies contributing not less than ten dollars, may form a Society auxiliary to "The Woman's Foreign Missionary Society of the Methodist Episcopal Church," by appointing a President, a Recording and Corresponding Secretary, and a Treasurer, who, together, shall constitute a local Executive Committee.

The Corresponding Secretary of all local societies, will receive missionary intelligence, and items of interest, by application to the Corresponding Secretaries of this Society.

ART. 8. This Constitution may be changed or amended, at any regular meeting of the Society, by a two-thirds vote of the members present, notice of such intention having been given at a previous meeting.

RELATIONS TO OUR GENERAL MISSIONARY SOCIETY IN
NEW YORK.

As soon as the Society had been fully organized, Drs. Durbin and Harris were asked to sanction the movement on the part of the General Missionary Society. Accordingly, on the 7th of May, they met the ladies and friends of the Society at Bromfield Street Church, where the whole subject was freely discussed, and the following conclusions reached:—

1. That such a society is very much needed, to unite the ladies of the Methodist Episcopal Church, in increased efforts, to meet the demand for laborers among women in heathen lands.

2. That this Society, though not auxiliary to the General Missionary Society, should work in harmony with it, seeking its counsel and approval in all its work.

3. That a missionary paper might be published by the ladies of this Society, with great profit to the entire missionary cause.

During the meeting, Drs. Durbin and Harris expressed their hearty approval of the design and efforts of the ladies, and Dr. Harris received from the Treasurer of the Society, the first remittance for the support of a native Bible-reader in India.

AUXILIARY SOCIETIES.

According to the provisions of the Constitution given above, — "Any number of ladies contributing not less than ten dollars annually, may form a society auxiliary to the "Woman's Foreign Missionary Society of the Methodist Episcopal Church." It is very desirable that such a society be at once formed in every Methodist Episcopal Church throughout our land, that this Society may be able to send out at least two female missionaries during the present year, besides supporting a number of native Christian teachers and Bible readers. In order to facilitate the organizing of such societies, the following form for a constitution is given: —

ART. 1. This association shall be called the "Woman's Missionary Society of the Methodist Episcopal Church," auxiliary to the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

ART. 2. The object of this association shall be to aid the parent Society in obtaining funds, and circulating information respecting its work among heathen women.

ART. 3. Any person paying a regular subscription of two cents per week, or one dollar per year, may become a member of this Society; and any person contributing five dollars per quarter for one year, or twenty dollars at one time, shall be constituted a life member.

ART. 4. The officers of this Society shall be a President, Vice-President, Recording Secretary, Corresponding Secretary, and Treasurer, who, together, shall constitute an Executive Committee, to administer the affairs of the Society.

ART. 5. Meetings of the Society, for business, and communication of intelligence, shall be held of each month. The anniversary meeting shall be held on the of April, when the Annual Report of the Secretary and Treasurer shall be read, and the officers for the ensuing year elected.

ART. 6. This Constitution can be amended or changed, at any regular meeting of the Society, by a two-thirds vote of the members present, notice of such intention having been given at a previous meeting.

In any place where there are ladies, few or many, who are willing to give two cents per week, or one dollar per year, they may organize themselves into a society. They will then arrange their own plans for collecting funds, either by forming missionary working circles, or by agreeing to work one day in each month, for this cause, in circles which are already formed, or by any other means deemed practicable. No public collections should be taken, but an effort should be made to interest every lady of each congregation, where such a society is organized, to do something especially for heathen women, in addition to what she may already be doing for the general missionary cause. This may require self-denial and sacrifice, but as the ladies worked during the war, to relieve the suffering soldiers, so let them work now for their suffering, perishing sisters in foreign lands. Let all the efforts put forth in this cause, be accompanied with earnest prayer to God, both in secret, and at every meeting of the Society; that His blessing may attend all our efforts, and multitudes of heathen women be saved through our instrumentality.

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Recording Secretary.

Mrs. B. J. POPE, 47 Rutland Square, Boston.

Assistant Recording Secretary.

Miss S. F. HASKELL, 37½ Beacon Street, Boston.

Corresponding Secretaries.

Mrs. Dr. W. F. WARREN, Cambridgeport, Mass.

Mrs. E. W. PARKER, St. Johnsbury, Vt.

Mrs. J. F. WILLING, Rockford, Ill.

Treasurer.

Mrs. THOMAS A. RICH, 706 Tremont Street, Boston.

Auditor.

J. P. MAGEE, 5 Cornhill, Boston.

THE HEATHEN WOMAN'S FRIEND.

BOSTON, JUNE, 1869.

PROSPECTUS OF "THE HEATHEN WOMAN'S FRIEND."

THE Executive Committee of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, design publishing a monthly missionary paper, similar in size and form to this specimen number. The paper will be devoted more especially to the interests of the work among heathen women, and will be filled with interesting facts and incidents illustrating that work, furnished by those laboring in heathen lands. Information will be given concerning the customs, and social life of the people, the various obstacles to be overcome in their Christianization, and the success which attends the various departments of missionary labor among them. The design is to furnish just such a paper as will be read with interest by all the friends of the cause, and one which will assist in enlisting the sympathies of the children, also, and educate them more fully in the missionary work.

The price of the paper will be only thirty cents per annum, so that it will be within the reach of all. The form is convenient, so that it can be bound and preserved as a record of the efforts and success of our Society. The success of the periodical depends greatly upon securing a large number of subscribers at the commencement, and as the paper is not established for the financial benefit of any one, but solely for the advancement of the glorious missionary cause, it is hoped that the ladies of our Church, everywhere, will aid in sustaining it by making earnest efforts to obtain a large list of subscribers, so that the Executive

Committee of the Society may not become financially embarrassed in this enterprise.

Let every interested person act as an agent to secure and forward the names of subscribers *at once*. Let every Auxiliary Society institute means for canvassing their congregations, that a copy may enter every family. The list of names may be kept by the Corresponding Secretary of the Auxiliary Society, and the number of papers and the address of the Corresponding Secretary be forwarded to J. P. Magee, 5 Cornhill, Boston, Mass. It would be well for all agents, as far as is expedient, to arrange their lists in the same way, forwarding to Bro. Magee only the *number* of papers required, and the address of the person to whom they are to be sent. Will not the pastors and their wives, and superintendents of Sabbath-schools, who desire such a paper, interest themselves in securing subscribers as soon as may be.

FAMINE IN INDIA.

LAST year very little rain fell in the northwest provinces of India, consequently the crops failed, and there has been great suffering among all the poorer classes of the people. This will explain the following extracts from a letter written by Sister Hoskins from Bijnour, India:—

"The famine has given us the means of doing good to some of these poor people, though our pockets are meagre. We have had five orphans thrown on our charity, besides many native Christians coming in from the district, hungry and naked, begging for a little work. You should see the poor starved things eat. One of the orphans, a girl of fourteen, was so starved that for two days she could not speak. She was so filthy too; but we burned her clothes, had her well washed and her head shaved, and then clothed her in some clean garments.

"How strange that you at home should be thinking so much of our schools and zenana work, just when we were applying to you for help. The sisters all decided at Conference to send home articles made by our girls, to be sold for the benefit of the schools. We hope things sent may form a prominent feature in the next big fair. If the ladies will kindly give us an India table, and try and sell our things for a high price, they will be doing good missionary work. If the ladies at home could see the difference between our mission taught girls, and those who are kept from us and doomed to a life of ignorance and degradation, I am sure *something would be done*.

"You will see that the Hindustani girls can learn to work as well as any others, by the specimens of work sent. My Christian women are begging me to teach them some kind of work which will give them a living. I am longing to receive the box which has been sent, as I hope to find knitting and crochet needles, and other useful things in it. I could to-day sell a baby's hood if it were

ready, and that would keep one family three weeks. O, I do pity these poor ones so much. I am teaching them to sew neatly, and I hope to put a few of them in the way of supporting their families."

FEMALE EDUCATION IN INDIA.

A FEW years ago there were no mission schools for females in India. Dr. Duff, the great educational missionary of India, says, —

"The truth is that in the early days of our mission, to get access to females of respectability, with a view to their mental, moral, or social improvement, was very difficult, indeed, rather it was something like an absolute impossibility. You might as well have attempted to lift the loftiest peak of the Himalayan Mountains, and throw it down in the Bay of Bengal.

"That generation has passed, and, praise to God, there is a demand now in India for female education, wherever the native mind has awakened from the sleepy drench and lethargy of ages."

Yes, thanks be to God, the way is now open to teach many of the girls and women in most of the provinces of India. About 30,000 are already being taught in mission schools, yet what are they to the 100,000,000 of females in India? Only one in 3,000 is being taught. But now that these millions are accessible to the female missionary, there is thus set before the ladies of Christian lands, an open door by which they may do something to impart of God's light given them, to those still "sitting in darkness and the shadow of death."

It is said that within the last few years, at least 500 educated females of the Roman Catholic Church have gone to heathen lands to labor to convert heathen women from one dark system of error to another almost as dark. Are the women of the Roman Catholic Church to show more zeal, more energy, more self-sacrificing devotedness to the cause of Christ, than the true followers of the Lord Jesus?

GIRLS' DAY SCHOOL IN CHINA.

THE following extracts from a private letter written by Mrs. Ettie E. Baldwin, give some idea of the obstacles existing in the way of establishing girls' schools in China, and also shows how, by patient, persevering effort, a day school for girls was established.

"During my first year here I was exceedingly anxious to have a day school for girls, but as it was not deemed advisable for me to make the attempt at that time, the next year I made an earnest move in the matter. My home Sabbath-school promised me over seventy dollars a

year towards the support of a school, so I went to work to get scholars — every one saying you will not succeed in doing much with a girls' day school; others have tried and have always failed. I could but try. I could not go into the street and visit house by house, but Mr. Baldwin, with the help of a native preacher, kindly did it for me, still no one would promise to send their girls to school — boys they would gladly send, but *girls* — what was the use of teaching them. Mr. Baldwin came home feeling much discouraged, as he had not secured a single scholar. Then I called the native teacher I expected to employ, and told him that his having the place depended upon his getting enough scholars to open the school. He spent two or three days trying to induce the parents of this ward to send their girls, but in vain. The usual stories were circulated as to what use we would make of the girls. The two most popular are — we want to cut them open and make opium of them, and another, send them to Peking and sell them to make medicine. Finally the teacher said if I would give them a few cash a day to come, he thought I should succeed. Now this is the general custom, as the scholars usually do something at home toward buying their rice; but I thought I would see if I could not succeed in getting them without this fee. I found there was no help, so I said I would give them ten cash (one cent) each day. I furnish teacher, school-room, and furniture, books, pens, ink, etc., and yet must pay them to come and learn. We at home are most happy to pay for being taught, but our antipodes, of course, do the opposite.

"The teacher, by the promise of the ten cash, had the promise of two scholars, and I thought there would be no further trouble. I had the school-room put in order, and the Saturday before the school was to open, purchased desks and put them into the room, locking them up. The first news that greeted me the next morning was, that a thief had taken the lock off the school-house gate, and carried off all my newly purchased furniture. All was replaced, but the two scholars did not appear. Still I was determined not to give up.

"There is an old man who has done considerable work for our mission, but of late we had not employed him much, because he had an unpleasant habit of cheating, and all the time pretending that he was the personification of honesty. I heard that he knew of two girls that wanted to be put in school, so I sent for him, and he came in a hurry, thinking we had some work for him to do. I said, Now "Ming Se," if you don't go right off and get me a sufficient number of girls to open my school, and a teacher that the parents know and will trust, I will never, no never, give you any more work to do for me." He laughed heartily, and said he would go and get scholars and teacher, and in two hours he brought me two nice looking girls and a teacher, and in less than another hour, I had the third, and so the number increased from day to day, until I now have in regular attendance from fifteen to seventeen girls.

"They study Christian books entirely, such as the Scriptures, our Catechism, the three character versification of the creation, fall, etc. They are learning rapidly. When they came to the school they knew not a single character; now they nearly all read at morning worship. Many have expressed their surprise at the success of the school thus far."

"AN educated woman in China is like a bright star in the constellation to which it belongs. Increase the number of such stars, and you add to the beauty and to the

glory of the whole constellation. In other words, an educated woman is a power to enlighten, to reform, and to bless the community to which she belongs. Increase the number of such women, and you add immeasurably to this power to benefit the whole community.

"How great a work then is before the women of China, and how poorly prepared are they to undertake it! In most cases, as soon as born — if indeed they are permitted to escape death at the hands of those who should treat them with the utmost kindness — they are looked upon and treated as a kind of unproductive property. They are contracted for and disposed of as such for life, without any choice or decision of their own in the matter whatever. As soon as married, they are placed under a new regimen. Their husbands' mothers, fathers, uncles, and brothers, as well as the husbands themselves, claim and exercise the right to rule over them to a greater or less extent. Custom and fashion, like fetters of iron, confine the upper classes to a state of seclusion from society; while ignorance and poverty among the lower classes and laboring women greatly diminish their influence for good in the community in which they live.

Notwithstanding all of these disabilities, woman in China, as everywhere else in this fallen world, is the foster-mother of religion and of religious ideas. Whether the stream of moral influence be great or small, elevating or degrading, pure or impure, here is its fountain head the world over. Purify the fountain, and the influences which flow from it will be pure.

The great streams of moral power which have been rolling over this land for untold ages have contained such a large proportion of ignorance, superstition, and irreligion, that its moral aspect has become that of a great desert, covered over with an unseemly verbiage of errors and of false religions.

The mightiest rivers upon the globe find their origin in little rills far in the interior of the country, in the deep recesses of the mountains. Our female Boarding-schools may be compared to such rivers, in their commencement, and in their ultimate influence upon the nation." — *The Chinese Recorder*.

CHINA, by a singular revolution in mundane affairs, within a few years past, from being our most distant neighbor toward the east, has become our nearest neighbor on the west. A corresponding improved acquaintance has largely transformed our mutual contempt and amusement into increased respect.

Within the coming generation, the whole stupendous mass of superstition now covering this four hundred millions of the human race is, with all the surety of a mathematical demonstration, to disappear. The reason of this surety is, that the whole system is scientifically false. A university teaching the sciences of Europe is already established. The truly powerful intellect of thoughtful China is already awakened, and, with a rapidity known only to our modern times, it must reject the complicated mass of error which cannot coexist with scientific truth. Then comes a stupendous as well as a fearful vacuum. Whether emptiness and skepticism shall succeed — whether a complete atheistic blank shall remain — future history will disclose. To our view, everything depends upon the promptness and energy of our Christianity. To this departing superstition, as of every other, our Christianity is the rightful heir. If during the next twenty years we can pour whole

phalanxes of missionaries, and whole floods of Christian light over the vacated field, the victory will be complete. Hence, interesting grounds as India and Africa are, no call is so intensely imperative as reaches us from this one third of the human race.

The immense increasing and almost alarming amount of Chinese population on our Pacific coast — the mission of Mr. Burlingame, bringing China into diplomatic intercourse with our Government — the rapid approach of a great epoch of commerce through the Pacific Railroad, are events proclaiming in the ears of the American Church that her very first duty is China. We need at this very hour a thousand Methodist missionaries for "the land of the Sinim." — *Methodist Quarterly Review*.

PROTESTANT SISTERS OF THE CROSS.

THE following article, kindly forwarded by Dr. DURBIN from our Mission Rooms in New York, will be read with interest: —

"There are in the large Protestant churches throughout the Protestant world, a goodly number of well-cultured and truly pious women who, either from choice or necessity, seem to have no well-defined duty or work assigned them in the Church or in the community in which they live. They are hid away in the bosoms of their respective families or circles of friends, and are often much cherished, and even caressed, on account of their excellent qualities. Each one of these Christian women may have been weaned from worldly ambitions and desires by some untoward events or grievous afflictions, or, being drawn very near to God in their experience, they have an earnest desire to consecrate themselves, body and spirit, wholly to him. This they may not do by retiring from society, and devoting themselves to religious contemplation as nuns; but they may, without vows or covenants expressed, consecrate themselves to some particular work in the Church, and prosecute this work as a member of some consecrated society which may be well organized and well regulated for directing the service of each member; or they may consecrate themselves wholly and for life, without any reservation, to the missionary work in foreign lands, find a home in the bosom of some mission families, and serve, under the direction of the mission in which they reside, among the native women within the geographical limits of the mission.

"The providence of God manifested in the progress and convictions of modern Protestant missions, seems to point out this last suggestion as the true sphere of those excellent women whose lives are now passing away without having any worthy end in view. These might be employed, especially in missions in heathen lands, in organizing and teaching *Zenana Schools*. These are schools formed within the private apartments or harems of the upper classes of native gentlemen. Not only do the females of a single family attend these schools in the inner apartments of the home, but several families sometimes combine to form a school to meet the teacher in one place; and as these women may not be seen in the streets, they are carried to school by men in closed palanquins, and returned in the same way after the school is over. Religious conversation is a great element in these schools, as well as religious books. To these are added instruction in needlework, and other arts which employ and adorn Christian women. These schools are passing from the inner apartments of respectable private families, and

young girls of the middle classes are being publicly assembled and taught as private schools in Christian communities are taught. Some of these consecrated women of whom we have been writing, might become Bible readers and physicians to the native women, who never see a physician, either native or foreign, but are treated upon the symptoms reported to them in writing by the husband or nurse. These Christian female physicians would have access to the native women in their hours of peril and depression, and illuminate their minds as well as heal their bodily diseases. But no women should aspire to serve in Christian missions, as suggested above, who cannot regard such service as a sacrifice unto God, a whole burnt-offering of body, soul, and spirit.

"These thoughts have arisen in our minds upon observing, within a year or two, the increasing number and desire of these Christian women to do something more than they are doing for their sisters in heathen lands. Such frequently apply to us for advice, and for opportunity to do something more for the glory of God. Such women would be very powerful auxiliaries to Christian missions in heathen lands.

"The opportunities for such service by such women as we have been writing about, are multiplying rapidly. Rev. James Baume, who has had several years' experience and observation in India as a missionary, says:—

"1. It should be known that there is in India, both among the Hindoo and Mohammedan populations, a wide-spread and growing interest on the subject of female education. All the public and private letters of missionaries, together with communications in vernacular newspapers, and official documents of the English Government, all go to confirm the above statement. This, then, is one fact.

"2. It should be known throughout our Church that our mission field in India, vast and populous, containing from twelve to fifteen millions of souls, Hindoos and Mohammedans, are sharing in this revival spirit now pervading the masses in the important matter of female education.

"3. It should be known that this work of female education can be done cheaper and more efficiently through well-organized missions on the ground than in any other way."

"This tone and temper of Hindoos and Mohammedans is a symptom of great significance."

A new biography of Mrs. Anna Judson has just been published by a clergyman of the State Church in Prussia.

DEATH OF SISTER NIPPERT.

SISTER MARIE ADELHEID, wife of Rev. L. Nippert of our Foreign German Mission, died the sixth of April last, in the thirty-first year of her age. Her husband having held the office of Director of the Martin Mission Institute since its removal from Bremen to Frankfort, one year ago, her position as "*Haus-Mutter*" was one of peculiar interest and responsibility. She was a highly cultivated and devoted woman. Though she had enjoyed superior educational advantages in Germany, England, and France, she laid every gift and acquisition upon the altar, desiring only to be useful in her Master's service. Her last entry in her diary shows how earnest and prayerful was

the solicitude, with which she discharged the duties of her position. Thus she wrote: "Since I have too little strength to accomplish much with the labor of my hands, I desire to make it up in earnest intercession for our whole household and for each individual student. Lord, thou knowest how I bear them all upon my heart! O let the wind of Thy Spirit blow among us and revive us all anew! Let no one have peace under our roof, until he shall cry mightily unto Thee for holiness of heart. Jesus, come to our help, for without Thee we can do nothing!"

NORWAY.

THE GIFTS OF THE POOR.

WE have received through Rev. P. K. Rye, the Missionary at Arendal, Norway, fourteen dollars Norwegian, equal to \$19.90 United States currency, being the missionary offering of our friends in that maritime city. The sisters of the Mission formed themselves into a Ladies' Union Missionary Society, and we have mentioned about their first contribution to the holy cause of missions. They have indicated a wish that their first offering to God as a union should be devoted to the support of *Zenana Schools*, which are now becoming very interesting and promising in India. Brother Rye incidentally says that Madame Oselee Thorgussen, is the leading spirit in the Ladies' Union; that she is a widow with four children. He says, also, incidentally, that this contribution comes from the most northerly Methodist Episcopal Mission in the world. — *Missionary Advocate*.

OUR prayers be with them; we who know
The value of a soul to save,
Must pray for those who seek to show
The heathen hope beyond the grave.

Miss Landon.

THE HEATHEN WOMAN'S FRIEND

Will be published monthly by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. All communications having reference to the editorial department may be addressed to Mrs. William F. Warren, 90 Prospect St., Cambridgeport, Mass.

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THE HEATHEN WOMAN'S FRIEND.

"Behold the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold thy Salvation cometh." — *Isaiah* lxxii. 11.

J. P. MAGEE, AGENT,
No. 5 CORNHILL.

BOSTON, JULY, 1869.

VOL. I. No. 2.

WOMAN IN INDIA.

BY REV. T. J. SCOTT,
Of the India Mission Conference.

Christianity is eminently the friend of woman. First in the world's first transgression, woman seems in all countries to have doubly borne the curse of the Fall. Save where Christianity has recognized her true character and relation, and has exalted and blessed her, she is ignorant, degraded, enslaved, and debarred from many of the privileges and enjoyments of life, accessible to the other sex. In India, as in all pagan or non-Christian countries, social and religious sentiments and customs tend almost exclusively to injure and degrade woman.

THE SOCIAL OPPRESSION AND INJUSTICE exercised towards woman in India have their foundation in the assumption of woman's inferiority — the idea that she was made for complete subserviency to man. Her wants, comforts, and general interests are of only secondary consideration. The religious books and general literature of the Hindus unequivocally present this opinion, and it runs through the whole social fabric, and is, as stated, the source of untold wrongs and degradation to woman.

At a very early age, ranging from three to ten years, girls are betrothed, and are often married at twelve, or from one to two years later. Among the higher castes, after marriage, females must not appear in public, but remain in seclusion at home; a seclusion which debars them from the society of most of their male relatives even. Among the lower classes, women may appear in public, and attend to their daily work, not, however, mingling socially or publicly in the society of men. In every way the wife becomes the menial of her husband, and her excellence as a wife depends upon the degree to which she applies herself in

servile devotion to him. She is expected to come and go at his command, and no scruples are entertained by the husband about enforcing commands, should it seem necessary, by words of abuse or by blows. The wife is taught that her salvation depends on her obedience and devotion to her husband.

The social condition of woman is further seen in the fact that the wife must never eat with her husband, but having prepared his food, must serve, while he eats alone or with the male members of the family. The wife and female members of the family may then take their meal from what remains. I recently asked an educated Hindu in what idea or notion this custom is founded. His reply was that woman is deemed an impure being!

LABOR OF THE WOMEN.

Among the higher castes, women spend their time, apart from what is devoted to their husbands and household duties, in listless idleness, rendered painful — where the grossest ignorance has not stupefied the mind — by the narrow seclusion into which they are thrust. Many women of the lower castes labor in the fields with the men, and are valued according to the amount of work they can perform, the size of the burden they can carry on their heads to the neighboring bazaar, or the quantity of grain they can "grind at the mill" in a day. I am stating the common life of woman in this country. Occasionally some freedom and show of equality is granted to the wife, but these are rare cases and often become the butt of ridicule. Almost universally, the bearing of the wife is that of complete subjection and subserviency, — that of an abject menial.

WIDOWS.

The idea of perfect devotion to the husband was formerly painfully seen in the rite of *suttee*,

or burning of widows. The word *suttee* means a true and good woman who must carry her devotion to the point of giving herself alive to the flames with the corpse of her husband. Since the prohibition of this horrid custom by British law, widows of the higher castes are doomed to a life of dreary seclusion, little more desirable than the *suttee*. Only in the lower castes can widows remarry, and marriage proper is not allowed even among them.

Widows that cannot thus form new unions in life are, according to the teachings of Hinduism, subjected to additional hardships and deprivations. They must eat a coarser and more unsavory kind of food, and fast often. They must lay off their ornaments (a great trial to a Hindu woman), and wear a plainer, coarser kind of dress. Henceforth they become meaningless burdens on relatives or friends. Many a stanch old orthodox Hindu curses in his heart the law that prevents dependent widows from obeying the law of their religion.

This is the barest outline of the social condition of Hindu women. The same degradation and social oppression exists among Mohammedan women; they are also *slaves*. No single term conveys an idea of their condition more completely. The Mohammedan religion allows widows to remarry, but public sentiment is so much against their remarrying that they but rarely do so.

SCRAPS FROM A 20,000 MILES JOURNEY.

BY MRS. ANNIE R. GRACEY.

On the 7th of November, 1867, we left our Himalayan home bound for America; and as we thought of the weary travel between, home and friends seemed very far distant. It was not with feelings to be envied that we turned our backs upon the work in which our hearts had been so much interested.

The morning we started was beautifully clear and cold. I was carried down the hill in a *dandi*, a mode of conveyance peculiar to the mountains, consisting of a small piece of carpet swung upon a long pole, and adjusted so as to form a most comfortable seat. In less than five hours we made a descent of over six thousand feet, over a winding and most precipitous road, from every foot of which we were presented with a variety and grandeur of scenery which I think is surpassed nowhere in the world.

Arriving at the foot of the mountains about noon, and being wearied with the heat, we refreshed ourselves with a cup of tea, and about 3 o'clock started in our *dalis* for Bareilly, one of our mission stations about sixty miles distant. It may give some idea of *dali* travelling to say that we had a relay of men about every twelve miles, and the whole number employed in carrying us from Nynce Tal to Bareilly was not less than one hundred and fifty.

During our stay in Bareilly I visited our Girls' Orphanage,

an institution of our Mission, which is in a most prosperous condition. It has been for several years under the care of Mr. and Mrs. Thomas, who have been indefatigable in their efforts to make it an honor to the Church. Its buildings and grounds are in fine order, and its domestic affairs most admirably managed. It is said to be the best conducted institution of the kind in the northwest provinces, and will compare favorably with any of a like character in India. About one hundred and twenty-seven girls are here, rescued from heathenism, and trained in all the duties of a Christian home. In their studies and needlework they would not suffer by comparison with students of our home seminaries. It was a most cheering sight on the Sabbath to see so many of the girls in their chapel, seated on the floor in native dress, listening so attentively to the gospel. I have a number of their autographs, some of them written in three characters, the English, Hindustani, and Persian.

I also visited two girls' schools in the native city; one of Hindu girls, the other Mohammedan. In the Mohammedan school we found about a dozen girls, and in the Hindu one, only eight. These numbers may seem small to those not familiar with the prejudices of the natives against female education, but we who have labored among them, think every such school, although it contain but two scholars, a great triumph. These little girls could read very well, some of them could write, and a few of them knew something of arithmetic.

The teacher of the Mohammedan school brought us some "attar of roses," with which she wet a piece of cotton and put in our ears, and then gave us *pawn* to eat. This *pawn* is eaten by natives of all classes and all ages. It consists of the betel leaf, which is very astringent, pieces of the Areca nut, commonly called betel nut, and a preparation of lime and catechi. It has a pleasant taste, and I have known a number of ladies who have become very fond of it.

The women of India are very curious, and when they have an opportunity, ask a lady all manner of questions. They wanted to know "who I was," "where I was going," and when my friend told them that I was in poor health, and going to my native land to try and get better, one of them said, she "thought that was well, for I looked completely dried up."

FACTS FOR CHRISTIAN WOMEN.

It is a *fact*, that every Christian woman should bear in mind, that no less than 300,000,000 of women are still in the condition of slavery mentioned in the letter of Bro. Scott. It is also a fact, that on account of that social condition, which excludes woman from society, these millions of women can only be reached and taught by Christian women. A missionary may preach to crowds of heathen in the market-places, and at the religious fairs, but no woman will be found in his congregation; and should he preach from house to house, his words would never reach the female members of the household unless they should chance to listen from behind the screen. A Christian woman, however, can go to those villages where the low caste people reside, and can collect in a quiet place a small company of attentive women; she can also go to the private apartments of the women of the higher classes who are kept in seclusion, and be welcomed there; she can open girls' schools among all classes, adapting them to the circumstances of the people, and thus teach Jesus to the women and girls of every caste.

It is evident that we cannot hope for very much permanent success in evangelizing the heathens until the women as well as the men are reached. Rev. J. Walton, an English Wesleyan Missionary, thus speaks of this —

WORK IN INDIA.

"There is an opening which to my mind is the most inviting and the most promising of all. I refer to the great desire in that country for girls' schools. Christian civilization does little for a nation until it has lifted woman from the condition of a thing to the dignity of a sister and a wife. You cannot evangelize a country until you convert the women. Our Indian successes date from the period of our girls' schools. As long as we labored chiefly among the men, we labored almost in vain, but when we reached the women we found the missing link that led us up to the great heart of India. At first there was formidable opposition. The natives said, 'It is not the custom to teach girls.' Custom! I do not think I can explain that, and if I did I do not think you could understand it. No man who has not lived in India knows the force of that word 'custom.' It is a great social tyrant that rules the land with a rod of iron. The idea seemed to be that the only way to keep woman manageable was to keep her ignorant; she was the more beautiful just as the mind was more a blank, while one of the popular poets, whose stanzas are in everybody's mouth, has this infamous sentiment, that to be a simpleton is the highest ornament of woman. It seemed to be thought that if woman acquired a knowledge of letters, her father and her husband would find it impossible to control her. When Dr. Caldwell, a very eminent missionary in Tinnevely, was opening a girls' school the people laughed, and one of them said, — 'Why, this missionary will teach the cows next;' and when I was superintending the erection of a school bungalow for the girls and pupils in the village, an old man came and remonstrated with me on my folly. 'Why,' said he, 'if you teach the girls to read and write they will be writing love-letters to the men, and the country will be turned upside down.' I am very glad to say that so far the old man's words have become true — our girls' schools are turning the country upside down."

THE LADIES' COMMITTEE of the Wesleyan Missionary Society in London, and the work of female missionaries was also noticed by Mr. Walton in his address as follows:

"Mrs. Stott, Mrs. Roberts, Miss Griffiths, and the late Mrs. Jenkins, have rendered precious service that will be held in lasting remembrance in many an Indian home, and I trust that now it will no longer be deemed a visionary scheme or a Quixotic enterprise for Methodist ladies to go out and teach the future wives and mothers of India how to order their households on Christian models and how to give their children a Christian training. Christianity has done more for woman than it has done for man, and she responds with a purer devotion and a more vital attachment. But woman's greatest glory is the untold story of her services and her sufferings in missionary lands. I will be bold to say that the brightest and bravest deeds done in mission fields have been done, not by the men, but by the women — not by the heroes, but by the heroines of the Cross. Need I scruple to say that the noblest women that ever walked on God's earth have been missionaries' wives? The missionary vocation, of all others, is that which most successfully develops the highest virtues in the character of women. If you want to know what a woman is made of, pass her

through the fire. Her power of endurance, her fertility of resource, her unflinching courage, her self-sacrificing devotion, her beautiful sympathy, it is the fire that intensifies each womanly excellence, and makes it shine like burnished gold. We have all felt the pang of separation in thinking of the partings on mission shores. I have wept and wondered, and wept again over the chapter which tells the story of Dr. Judson and his wife at St. Helena. That heroic woman, with the missionary spirit strong in death, had fully reconciled herself to the thought of the separation from her husband. He was to return to his work in Burmah, and she and the children were to go on to America alone, and thus she sang on a foreign soil, —

"We are parting on this green island, love,
Thou for the eastern main;
I for the setting sun, love,
O! soon to meet again."

"Contrary to her thought, and contrary to her husband's hope, that was a longer parting. She went, as Dr. Judson beautifully says, not to the setting sun, but to the sun of glory that never sets. All that could die of such a woman rests in a shady spot in that historic isle, and on her tombstone is carved this verse, —

"She sleeps sweetly here on this rock of the ocean,
Away from the home of her youth;
And far from the land where, with heartfelt devotion,
She scattered the bright beams of truth."

"Mr. Chairman, Jesus has done much for woman, and woman loves Him much. We must never forget that the Christianity of Europe is inherited through a woman. During our Lord's personal ministry, at every martyr period of the Church, at every stage of missionary history, whenever and wherever the exigencies of the faith have exacted fidelity to the death, honorable women have played a distinguished part.

"The Priscillas, and the Salomes, and the Marys, and the beloved Persis, and other women also whose names are in the Book of Life, were rich in the graces that constitute a woman the glory of her sex, and rich in the resolution that does honor to the human race."

GIRLS' ORPHANAGE IN INDIA.

There are now connected with this institution 126 girls, and the school is in every way giving encouragement.

The Board of Visitors, in their last report, remark concerning the efficiency of the school, in raising up teachers: "This form of missionary effort promises well in our mission field, and is worthy of increased sympathy and attention, as the means of training mentally and morally a large number of girls from year to year, and sending them forth to usefulness among this people. There is a demand rapidly growing in the country for female teachers. The committee believe that really good teachers can be sent out from this Orphanage, and earnestly recommend the Principal to direct more attention to preparing the more promising girls for posts as teachers. The success of the Normal class in furnishing teachers for this school indicates what can be done in this direction."

MEDICAL CLASS.

"There is a growing conviction, that a most urgent want in this country is found in a demand for female doctors. So urgent is this want, as felt by intelligent natives, that a wealthy Hindu of Bareilly city, came forward last year with a proposition to bear the expense of training

a medical class of girls for practical duties among native women. Another native gentleman proposed to our missionary in Nynee Tal, to bear half the expense of supporting and training a medical class of ten girls for two terms of six months. Thus a sphere of great usefulness is more than hinted at for this institution. It is thus that such institutions may become a great providential blessing among this people."

Mrs. Thomas, who has charge of the girls, writes concerning this same subject.

"There are several girls in the school, who are fully competent to undertake the study of medicine, and who are willing and even anxious to take it up, but we have no means of instructing them. What we want is a Female Medical Missionary to be appointed to teach a medical class in the Orphanage, and to visit in native families here in the city. I know that there would be a wide opportunity for zenana work in Bareilly and other large stations if we could go to them and to their children as physicians. Since December last we have been urged by several native gentlemen to take up the class, and they are willing to help us all they can. One of them even offered to build a small hospital on the mission premises for our use, and said that nothing would open the doors of their zenanas to us like it.

"The only effectual way to accomplish this work, is to secure a female medical missionary from home. I sincerely hope that one may be sent out with the missionaries who may come out this year."

THE HEATHEN WOMAN'S FRIEND.

BOSTON, JULY, 1869.

A WORD TO WESTERN WOMEN.

We of the West ought to be specially interested in this woman's missionary movement. We have a goodly heritage. The lines have fallen to us in pleasant places. Where much is given, much is required.

The West makes a heavy annual drain upon Eastern energy and capital. The currents are setting strongly Pacificward, leaving rich deposits upon their shores. We may be a little given to egotism, when we strike the subject of our resources. Chicago may out-boast Boston, yet facts are facts, and figures are supposed to be as reliable as arguments.

Western society is young. It has the fire and spendthrift habits of youth. It lacks the steady principle of mature communities. We of the West do great things, while the impulse is upon us, but we do not hold to the purpose of sacrifice and work. We need a constant enlightenment, in regard to the world's claim upon our money and energy, a steady pressure, like that which is supposed to have changed the flashing bituminous into the solid, reliable anthracite. Our best edu-

cator is not the man or woman who comes to us with the torch of appeal glaring upon some terrible need, and arousing us to an impulse that empties our pockets; but the one who throws a constant light upon our obligation to others.

We need, not so much freshets of eloquence, as rills of Christian influence—not alone thunder-gusts of fervor, but showers of instruction.

Just this lack the Woman's Missionary Society proposes to supply. Its auxiliaries in every city, village, and town, will be associations for the diffusion of missionary intelligence. Its papers will glide into the homes of the land, as do the Romish Sisters into all places where gentle words have power; not, like them, to warp the mind, little by little, toward Antichrist, but to tone Christian thought up to God's purposes of salvation. Instead of depending upon some Boanerges to thunder and flash us into a spasm of duty, we must be educated to the work of giving always as God has prospered us.

It is the design of this Society, not to divide our missionary collections, but to increase them, by arousing a new interest in the work of evangelization. Our contributions might be many times what they are. With the spirit of Wesley, who lived upon his pittance, year by year, giving all the rest, and of Coke, expending two fortunes, and the strength of his life, trying to "disciple all nations," at last pleading to be sent to India, and dying on the way—with this zeal revived among us, we could take the world for Jesus, in a quarter of a century.

This Society aims to press into the service of Christ the earnestness and energy of women; opening for them this avenue of work, that they may think, and plan, and talk, and write, to increase the enthusiasm of the Church, for the salvation of all people everywhere.

In the West, such a culturing influence as this is needed more than elsewhere. Our rapid development of resource brings great temptations to extravagance, display, and financial recklessness.

How much money might we save for God's work, from useless and harmful expenditures. Take one item, for instance. Every family that makes any attempt at style, must give, at least, one or two large parties a year, costing from fifty to five hundred or a thousand dollars, each. Every man and woman, with any pretension to brains, votes these "kid glove, dress parade

jams," a grievous infliction. Now let us be independent enough to manage our social life according to our own purse and sense of right, in spite of Mr. or Mrs. Grundy; invite our friends, a dozen or so at a time, wasting no money on dress, refreshments, or nonsense, and giving the fifty, or five hundred, or thousand dollars, to help some pagan women creep up to the daylight, where they can say their souls are their own, and they will give them to Jesus—their children are their own, and they will train them for Christ.

Immense sums are worse than wasted upon food, cultivating false appetites, and the agonies of dyspepsia.

"But the men *will have a good table.*" Let us propitiate our penates with noble thought, and talk, and action, rather than destructive dinners, and train our boys to feed their minds and souls, keeping the knife at the throat of the glutton. We make the home, and if we pamper the necessity of devouring thousands every year, to the dire hurt of the body, we are grossly culpable. I am writing for women, else I should have something to say of the *fifty millions* that this *Christian* land pays, yearly, for *tobacco*, chiefly for masculine poisoning, and our annual national *liquor bill of three thousand millions*, with its adjunct taxes, pauperism, thief-catchings, murderer-hangings, etc., which men might vote down, if they would.

So much is said of the extravagances of feminine dress, I am half inclined to pass it. Until we have a costume, as the beautiful Quakeresses have, or the Sisters of Charity, whose straight white bonnets piece out poor old Pío Nono's triple crown more than any other help he gets these days—until we have a Christian uniform, it will be difficult to fix the "thus far" of dress, for men or women. I think, however, when we go to Christ, and find out how much good money can do, in lifting up the wretched masses, and mitigating the sorrows of those who sit in the "region and shadow of death," we will be glad to economize. It will be a privilege to wear a bonnet a shade out of date, and give the twenty-five dollars a new one would cost, to support a heathen girl, a year, in an orphan school. A fashionable bit of lace and flowers, for the head of a Christian woman, in one scale, and a year's religious culture for a pagan sister, in the other! How long before the ribbons and nonsense would strike the beam?

Sisters, let us remember that the good God keeps account with us. We will have to answer exactly for our stewardship. Our wastefulness will be our Nemesis, in this life, as well as in that which is to come. How fearful will it be in the last day, to have our Master point to the cowering, wretched, pagan women, and say to us, "Ye knew your duty toward these, but ye did it not."

But we hope better things of the women of the West. Their beneficence and self-sacrifice during the war, attest their energy and their readiness for every good word and work. This Society offers what so many of them cry to God for, day after day,—an opportunity to do something to make the world better, to hasten the time when our Christ shall be crowned "Lord of all."

MRS. J. F. WILLING,

Cor. Sec'y for the West.

ROCKFORD, Ill.

WHAT CHEER?

We have been highly gratified at the response which our appeal in the former number of *THE FRIEND* has called forth in different portions of the Church. Notwithstanding the short time which has elapsed since its issue, we have received most welcome words of encouragement from distant cities and States. One sister writes from Indiana: "I cannot tell you how delighted I was to hear of the existence of such a Society;" another, in another State, speaks of having long desired and prayed for it. Three have signified their readiness to serve the Society as missionaries, one of whom, as will be seen elsewhere, has received an appointment. Not a few have promised their active coöperation in the furthering of the cause. The missionary authorities of the Church have issued a document in which they officially sanction our organization, and cordially welcome it as especially calculated to call out the interest and support of the ladies of the Church more fully than can be done by any organization for whose success they do not feel themselves immediately responsible. These facts are very encouraging. At the last meeting of the Executive Committee, the

VICE-PRESIDENTS AND MANAGERS

of our Society, where no local societies exist, were requested by vote to report memberships, contributions, and subscribers for *THE FRIEND*, at each regular meeting of the Executive Commit-

tee. These meetings are held on the second Thursday of each month.

SECRETARIES OF AUXILIARY SOCIETIES

are earnestly desired to make similar reports to the Corresponding Secretaries, immediately upon the formation of such societies, and quarterly thereafter.

TO THE EDITORS

who have kindly commended our Society to their readers and fraternally welcomed the advent of *THE HEATHEN WOMAN'S FRIEND*, we return our grateful acknowledgments. We trust that the editors of all our Church papers will do their lady readers the like favor, giving them all needful information as to the method of forming auxiliaries, especially inviting them to put themselves in communication with our Corresponding Secretaries. We hope to repay every such favor a hundred fold by the variety and freshness of missionary matter which we shall furnish for the "Missionary Department" of the papers of our Church. And now

A WORD TO PASTORS' WIVES.

Dear Sisters! your relation to the local churches is such that we naturally look to you to bring our cause before the ladies of our Church. As we cannot address you individually, we earnestly request you to coöperate with us, without further invitation. Wherever in a church a society can be formed, able to contribute ten dollars annually, let the pastor's wife proceed at once to secure its organization, according to the constitution given in the former number; where this is not the case let a union be effected with the neighboring Methodist churches. In order to secure the necessary interest on the part of the ladies, copies of *THE FRIEND* should be freely circulated, and perhaps special meetings held. The needful papers will be furnished gratuitously, on application to our agent.

Here is an opportunity for each to do something for the Master. We look to you with confident expectation. It is of the highest importance to bring this matter before the ladies of the whole Church at the earliest possible moment. This can only be done effectually by personal and direct efforts. You are providentially in the best possible position to do it. The responsibility of the success or failure of this enterprise rests more heavily upon you than upon any other class in the Church. We hope and believe that you will

consider the weight of this responsibility. Let no mere local interests or duties interfere with this call. It is the voice of *three hundred millions* of your perishing sisters! it is the voice of God.

Mrs. Thomas remarks with regard to some of the girls in the Orphanage: — "Mary Pitman is a nice girl about twelve years of age, quiet and well behaved. There was a nice box of things sent to her last year that pleased her very much, and roused her to greater diligence in her studies.

"I have just received another box for a little girl, Nannie Turner, and it has made quite another girl of her. They think it so wonderful to have any notice taken of them by people in America. There are several others who are far more than ordinary, who deserve attention, but who are never inquired for even.

"I see, as I look over the list of names, that there are three supported by friends in Boston, Annie E. Hamilton, Hester A. Poole, and Elizabeth F. Raybold."

Should any one wish to send little packages of things to these girls, let them be sent some time during the next two months to Mrs. E. W. Parker, care of J. P. Magee, 5 Cornhill, Boston, Mass.

ANNIVERSARY MEETING.

The first anniversary meeting of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, was held in the Bromfield Street Church, on the 26th of May. A large number of Methodist ladies from the different churches were present, to show their interest in the work.

Governor Claflin, the presiding officer, in a few introductory remarks, spoke of the Society as being young, yet as having a great field of usefulness open before it.

Dr. Warren, of the Boston Theological Seminary, spoke of the Society's having originated during this year in Boston, and of the design of the Society to endeavor to unite the ladies of our entire Church, in laboring for heathen women. He referred to the organization of this Society, as the great event that would mark this Jubilee year of our General Missionary Society, and thought that on account of the agencies being set in motion by this Society, and the results that were sure to follow, this first anniversary day would be a memorable one in the history of the missionary cause.

Rev. Dr. Butler, the founder of our India Mission, gave an account of the degradation of the women of India, and showed from the religious laws of the Hindus, that this condition was not an accident, but the legal position fixed for Hindu women by Hindu law. He showed that in her heathen condition, woman is not only denied the faintest ray of what might be called education, but is not even permitted to come where she can hear or see anything tending to elevate her.

Rev. E. W. Parker of India, narrated several incidents, to prove the impossibility of converting the women of India, except through the instrumentality, under God, of Christian women laboring among their own sex in that benighted land. He also stated facts, showing that through the influence of the educated young men, the way is now effectually and permanently open to female missionaries in many portions of India.

After the public exercises, the Society met for the election of officers, and the transaction of other business. The names of the officers selected were published in the first number of this paper. These officers form the "Executive Committee" of the Society, and were appointed from all parts of our Church, showing that this Society is not local but is designed to be as extensive as the Methodist Episcopal Church.

MISSIONARY APPOINTED.

The ladies at this meeting voted to send Miss Isabella Thoburn of St. Clairsville, Ohio, to India this year. Miss Thoburn is a sister of Rev. J. M. Thoburn, the well known missionary, now Presiding Elder of the Moradabad District of the India Conference. She was duly recommended to the Society by Drs. Durbin and Harris, as a person well adapted for the work to which she is appointed. The Society is anxious to appoint two more ladies to India as soon as possible. In another column of this paper will be found the call for a female medical missionary, to teach a class of girls in the orphanage at Bareilly; and in the zenana work in Lucknow, there is a pressing demand for more female laborers. There are well qualified ladies ready to go to these fields, and it will be an easy task to send out these three ladies so urgently called for, if all the women in our Church will but lend their aid. Let those ladies already instructed in this work labor to interest others. Much can be done by writing to friends in the different churches, and sending them copies of this paper, asking them to secure subscribers for it, and to form auxiliary societies.

THE WEEK OF PRAYER

was a glorious week in our India Mission, a time when God's spirit was poured out upon many as it never had been before. The following extract from a letter written by Mrs. Hoskins from the Moradabad District Conference will be read with interest.

"The prayer-meeting, the first night of the year, was I think, more impressive than any I was ever in at home. The first prayers were quiet enough, but earnest, and then a thrill seemed to go through the whole company, gentle at first, but intensifying, until at last it was hard to tell who was leading in prayer. Instead of the general cry, 'Give us the Holy Ghost!' each one seemed to say, 'Baptize me now, O Lord!' One who knelt near me, prayed so fervently that it seemed as if his prayer alone would bring a blessing on all the company. This was only the beginning of the feast; day after day, and night after night the same power was displayed, and many entered into the full liberty of the Gospel of Christ, while others, cold in love, were blessed with a renewal of their faith. I never heard clearer testimonies at home, than those given there on the last day of our District Conference.

"Mrs. Wheeler and I had a prayer-meeting with the women every day, and several of them received a rich blessing. Some of their experiences, or rather their confessions, would have made some of you good people smile. One little woman said she used to throw stones, and call bad names, and feel ugly in her heart, but now that Jesus had come into her heart the bad seemed to be all gone; she did not get cross now, and when she was abused, instead of feeling like abusing in return, she felt pity for her enemy, and asked God to forgive and bless her. Another said she had no words to tell her happiness; it was beyond explanation; Jesus was with her all the time, and her heart was light and joyous. Many of these women are the wives of our native helpers, and are scattered about in various places, but they have a new power now among the people."

Mrs. Hoskins also gives the following interesting account of the India Conference Sabbath and love feast:—

"The Lord was very manifest at our communion service, and at the love feast in the afternoon. It seemed as if we had no desire to leave the place; though the dinner hour came and passed, still we were all with one accord in one place. At last, however, we adjourned, and the love feast was renewed Monday evening instead of family prayers, and so we kept it up until Conference was over, and a feast of love it truly was. Many evenings some would feel too tired out even to come up to tea, but still, drawn to the place, forgot all weariness in the presence of the Saviour. I don't think we will ever forget how one brother sprang up, interrupting the one who was speaking, and said, 'I want to speak now, brother, just to tell you that Jesus has come into my heart now, and filled me full of Himself. O how glorious! I am sure now, I know what perfect love is.' Another rose and said, 'I thought at Moradabad I had got the fullness of the blessing, but I have got more now, and every minute am getting more and more.' The tears rolled over his cheeks and with every sentence his voice rose higher, until his words were all lost in one, 'Glory, Glory.' Another, in a soft, low tone, began to sing 'Glory to the Lamb.' When he ceased one said, 'Let us engage in silent prayer,' and we all knelt. After some minutes all joined in singing 'Refining fire, go through my heart,' then the benediction was pronounced, but still we lingered on our knees. The midnight bell warned us that nature must not be deprived of rest entirely, and reluctantly we retired from the sacred place. The prayers of the Church at home, united with our prayers, brought the promised blessing, and we are all confident that a work will now commence such as we scarcely thought of before."

Children's Corner.

GIRLS IN INDIA.

In India the heathen girls are not loved and taken care of as they are in America. Here people let the little girls live and eat with father and mother and brothers, give them nice clothes to wear, and teach them to read and write. But in India the fathers are ashamed of the little girls, and never like to tell people that there are any girls in their houses, and the fathers and brothers never let the mothers and sisters eat with them, or ride or walk with them anywhere. And heathen people do not let their girls learn to read, but try to keep them in ignorance. If

a little girl belongs to the lower class, she is made to work very hard like a little slave, while yet very small; and if she belongs to a high caste family, she is kept in her mother's private rooms after she is six or eight years of age, and is never permitted to run out, and play with other children, or go to visit uncles and aunts or grandpas.

When we ask the people to permit their girls to learn to read, the poor people say, "We must have our girls to work, and if you teach them to read, they will be good for nothing to work," or they will say, "Why should girls learn to read; if they learn to cook it will be enough for them to know." When we ask the high caste people to teach their girls to read, they also think it will do them no good, and they will not let their girls go out on the street, where people can see them, to go to school. So when missionaries first went to India, none of the girls learned to read.

Only ten years ago, in all the great district of Moradabad, with a great many thousand people, there were no little girls in school, not one. But when the missionaries went there, their wives tried to teach the women and girls, and after a long time, a few people became willing to have their girls learn, if the women who were to teach them would come to their houses, so that they need not go out in the public street. When a few commenced learning to read, others wanted to learn, and now in those places where the missionaries have taught the people, many women and girls are anxious to be taught. So now we want more teachers, and the little girls in America must try to earn and save some money to help send some good lady teachers to teach those ignorant little girls in India.

RECEIPTS OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY,

To June 26, 1869.

Treasurers of Auxiliary Societies will please report at the close of each quarter promptly, and those collecting moneys for the parent Society are desired to send in their receipts by the middle of each month, that the Treasurer may acknowledge them in the following number of "THE FRIEND."

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Mrs. THOMAS A. RICH, Treasurer,
706 TREMONT STREET, BOSTON.

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HEATHEN WOMAN'S FRIEND.

"Behold the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold thy Salvation cometh." — *Isaiah* lxiii. II.

J. P. MAGEE, AGENT,
No. 5 CORNHILL

BOSTON, AUGUST, 1869.

VOL. I. No. 3.

SCRAPS FROM A TWENTY THOUSAND MILES JOURNEY.

BY MRS. ANNIE R. GRACEY.

NO. II.

ON Monday 25th, we left Bareilly and reached Moradabad, another of our mission stations, the evening of the 26th. I had an opportunity while here to visit but one girls' school. There were in this about fifteen girls, nearly all of whom had made considerable advancement in their studies. I was very much struck with a little blind girl, about twelve years of age, who, from listening to the recitations, was able to keep up with the most advanced class. The work among the women in this city is in a most encouraging condition, there being under Mrs. Parker's charge, several schools, both for Hindus and Mohammedans, and she has constant applications from natives to come to their zenanas and open other schools. This work is not confined to the city alone, but is spreading all through the district. The fact that native women live so secluded, and will not meet in one large building for school, necessitates our going to their houses, and carrying instruction to them. That they should be willing to receive instruction at all, in any way, is a matter of great thankfulness. We also visited a large boys' school under Mr. Parker's superintendence in the city, and had the pleasure of hearing them recite, both in their vernacular and English studies. There is decided religious instruction given daily in these schools.

As we returned from school we drove through the native bazaar and purchased some ornaments, such as are worn by the women, for carrying home. I saw at the time a woman sitting on the ground with her foot resting on a block, and a man putting rings on her toes, hammering away at her foot much as a blacksmith would that of a horse.

On Sunday, Dec. 8th, we attended the Hindustani service, and joined in the communion with a large company of native Christians, who, after service, assured us of their prayers for restored health and a speedy return to our work. On Wednesday morning, Dec. 11th, we left Moradabad for Meerut, distant about 70 miles. Mr. and Mrs. Parker accompanied us about twenty miles to Joa, a small village connected with the Moradabad work. A large number of native Christians occupy a quarter of the town by themselves. Over fifty of them were collected in their little mud chapel for service, to whom Mr. Gracey made a farewell address. After the service was over we had a good breakfast in the little chapel, a native bed serving as a table, and then parted with our friends, Mr. and Mrs. Parker, who had been among the first to greet us upon reaching India.

After a ride of about three hours we reached the Ganges River, which we crossed on a bridge of boats, its width here being near a mile and a half. Just as we approached the bridge, we met a large crowd dressed gayly, singing, shouting, and with various kinds of music. We asked them what was going on, when they replied, "that they had just been to throw a dead body in the sacred river!" All along the banks of the river were numerous huts in which beggars of every description were living. Some of them were sick and unable to walk, and had evidently gone there to end their days in sight of the "blessed waters." Our dolis were almost besieged by the halt, the blind, and the leper, asking for alms. We counted over forty lepers around us. After having crossed the river we stopped at a bungalow for dinner, and then proceeded on our journey and reached Meerut at 12 o'clock that night. After a day in Meerut, an hour's ride in the cars brought

us to the ancient city of *Delhi*, at the terminus of the East Indian Railway, which, starting at Calcutta, extends over more than a thousand miles to this place. I had not seen a railroad car before for near seven years.

Delhi is on the western bank of the river *Jumna*, and is about seven miles in circumference. It is built on rocky hills, and surrounded by a large wall. This city was formerly the seat of Mohammedan power in India.

There are here a number of buildings of very great interest. The king's palace, built of solid white marble, inlaid with precious stones, and also his private mosque, both of which are in the Fort. Here also is the "*Jamrud Masjid*" the largest and finest Mohammedan mosque in India. It is built on a slight eminence, and has in front a large square court, surrounded by a cloister on three sides. It is built of red sandstone, surrounded by three large domes and two minarets. There are in the mosque nine hundred places for prayer, over which was thrown a white cloth, upon which we stepped, but our guide at once requested us to get off it, as it was sacred. We asked why it was there, and he replied "that in the mornings the marble was very cold, and when the people came to prayers they knelt on this." No native ever enters a mosque or temple with his shoes on, but, as is the Eastern custom, leaves them at the door.

Our guide took us to a small room, which contained a number of curiosities. Among other things he showed us a book written on parchment in the Arabic character, which he said was a copy of the Koran written by Husain, the grandson of Mohammed, in 1284. Then we were shown a stone with the print of a human foot, which he insisted came from Medina, and bore the impress of the Prophet's own foot.

We also went out one morning to see the Kootb Mosque and Minar, an object of attention to visitors. Our road lay through ten miles of a dense mass of ruins and tombs, the remains of the old cities at Delhi, which has been so frequently rebuilt, and the tombs of Mohammedans who have fallen while defending their religion. It is said that these ruins extend over a space of forty-five miles. Bishop Heber, in his *Indian Journal*, says, "This is one of the most striking and extensive scenes of ruins which he ever saw in any country."

Sunday, Dec. 15th, found us in the Dak Bungalow at Agra, where we spent a quiet day, and in the evening attended service at the Baptist

Mission chapel. Rev. Mr. Etherington, the pastor, came and took tea with us at the Bungalow after church. Rev. Joseph Jacobs, the native pastor of the Church of England Mission, in charge of a large congregation here who worship in a great cathedral-like building, also called upon us. This man was one of the lowest caste of the Hindus, but was educated in the Mission schools, and is now a superior preacher in the vernacular, and an ornament to the Christian ministry.

WOMAN IN INDIA.

BY REV. T. J. SCOTT.

INTELLECTUAL CONDITION.

As a natural consequence of woman's social position in this country, we might anticipate her complete ignorance and want of education. Standing, as she does, in a menial relation to man, and deemed an *inferior being*, we might well expect to find her neglected and far below man intellectually. Both Hinduism and Mohammedanism teach that woman *may* learn to read, but low, selfish interest has almost completely turned public sentiment against imparting even so much education. Mohammedans say that woman must not learn to write, for she could not be trusted with such an acquirement, as she could then carry on all kinds of insubordination and intrigue. No opinion is more common among this people than that education would unfit woman for her proper position and usefulness. The more completely she can be kept in utter ignorance of everything outside of her own home and special work, the better fitted she is supposed to be for her sphere; and it is certainly true, that ignorance is the best fitness for that sphere to which woman has been assigned in this country.

Being thus totally neglected, the female mind of India is in a state of the grossest darkness. On an average, not one woman in ten thousand can read, and they are ignorant of everything, even, to a great extent, of the commonest notions of their own religion. They are taught to perform the manual labor expected of them, and nothing more. Generally speaking, thick darkness covers all the people in a land like this, but *down, down, far below the common gloom, in a night all its own*, grovels the mind of woman. As a rule, the lowest castes are the best off. Not incarcerated within the narrow walls of their own homes, they may, when engaged in their work, move

about in their village or among neighboring villages. This affords a little local observation, and an opportunity for conversation and fellowship, so that the low caste women possess a greater amount of intelligence than can be found among women of high caste, whose minds seem wholly undeveloped, and almost incapable of thought. It is a sad picture. Woman without the beauty and dignity of womanhood, but with all the weakness and thoughtlessness of childhood, passing into imbecile old age.

MORAL CONDITION.

The social inferiority in which woman is held, and the almost total ignorance to which she is left, have destroyed nearly everything noble and pure in her character. The tendency of Mohammedan society especially, is constantly to deprave woman, and, no doubt, since the introduction of Mohammedanism into India, woman has sunk lower than she was in all the ages of Paganism.

The extent to which *infanticide* is practiced by mothers themselves, as shown by the police records, indicates a fearful state of depravity. Maternal affection seems often wholly blighted in the deadly moral atmosphere of life. Still, affection, true and tender, exists in many a mother's heart as she does all she knows for the comfort of her little ones. Infanticide does not always result from want of affection. Among the Rajpoots, mothers are quite ready to concur or aid in the destruction of female infants on account of the difficulty of always making suitable marriages for girls. Numbers of infants are destroyed to prevent public disgrace. The enactment of rigid laws has of late years much reduced this form of crime. Formerly, thousands of infants were flung into the waters of the Ganges.

There is a remarkable recklessness of life among women in India. Suicide is a very common occurrence, and it is surprising for what trivial causes women sometimes destroy themselves. A very common cause is anger. A woman will quarrel with her husband, or some relative, and simply out of vexation or rage take a fatal dose of opium, or leap into a well, or hang herself. The threat of self-destruction is so frequently carried out that a woman will often gain almost any point by simply making it.

Socially, intellectually, and morally, woman's condition in India is a sad one. The heart turns away sickened and oppressed from the picture,

thankful that there is a balm, a cure in Christianity for all these woes, that the health of the daughter of this people may be recovered. Already it has commenced its mission of love and mercy among the females of India. In another communication, I will attempt to give some information in regard to how it is working and what it is effecting.

IDOLS AND SHRINES OF INDIA.

BY MRS. DR. BUTLER.

JUGGERNAUT.

EVER since 1196, when Rajah Annug Bhim Deo built the great temple at Orissa, at a cost of from thirty to forty lakhs of rupees,* to expiate the crime of killing a Brahmin, the "*Lord of the World*," which "*Jagganath*" means, has attracted thousands to his shrine.

This Hindu deity is a carved block of wood, of frightful aspect, painted black, with a distended mouth of a bloody color. On festival days, the throne of the idol is placed on a stupendous movable tower, sixty feet high, resting on wheels. Juggernaut is accompanied by two other idols, of a white and yellow color, each on a separate tower, and sitting upon thrones of nearly an equal height. Attached to the principal tower are six ropes, by which the people drag it along.

When the images are brought out to be placed on their vehicles, a powerful sentiment of religious enthusiasm pervades the immense multitudes of pilgrims, and when Juggernaut, the most hideous of all, appears, the air is rent with acclamations. After the images have been safely lodged in their vehicles, a box is brought forth, containing the golden or gilded feet, hands, and ears of the great idol; which are fixed on the proper parts with due ceremony, and a scarlet scarf is carefully arranged round the lower part of the body, or pedestal. The joy and shouts of the crowd on the first movement of the cars, the creaking sounds of the wheels, the clatter of hundreds of harsh-sounding instruments, and the general appearance of such an immense mass of human beings, produce an astounding effect.

Till within a few years, when the practice was strictly forbidden by the British Government, it was the custom for numbers of devotees to cast themselves under the wheels of the car, as it moved along with its monstrous idol. Instant death was the result. These instances of self-immolation were hailed with the acclamations of applauding thousands.

The temple of Juggernaut is regarded as the most sacred of all the Hindu places of worship. More than a million of pilgrims are supposed to resort to it annually. The establishment is immensely rich. It consists of 640 persons who attend the god; making his bed, waking him, giving him water and a toothpick, painting his eyes, feeding him with rice, giving him *pawn*, washing his linen, counting his rakes, carrying his umbrella, telling him the hours of worship, and so on. Besides these, the 120 dancing girls, and 400 cooks, there are 3,000 priests and pandas. (We quote now from *The Friend of India*, published May 27, 1869.) "The Sanitary Commissioner for Bengal shows that the horrors and absurdities of the Jug-

* Two millions of dollars.

gernaut pilgrimage have in no degree abated." "Where suttee has slain its thousands, pilgrimage slays its tens of thousands."

"Pandahs, or pilgrim-recruiters, are employed, who spread themselves all over India, and, supplied with the holy food — a hideous mass of corruption, generally — prepared in the temple, these men induce women chiefly to set out on the pilgrimage. Wretches more abandoned than these recruiters it would be difficult to imagine.

Slavery, prostitution, lunacy, and finally welcome death, mark the fate of many a respectable matron and superstitious widow, who, with all their wealth, are induced by the lies of these recruiters to leave their homes. These recruiters own the lodging-houses in Pooree, into which delicate females, taught shamelessness by the hardships of the long road, are thrust in crowds that breed disease, and complete the debauchery of mind and body. Dr. Mowatt found that eighty persons had passed the night, and that in the best pilgrim hotel in the place, in a room thirteen feet long, ten and a half broad, and six high, with a low pent-roof and one entrance.

When the unfortunate pilgrim has been fleeced by the pandah *en route*, and in such dens as these, and when the priests have had their share in offerings and the price of the unhealthy mass called holy food, the devotee generally finds that she is penniless, destitute of her ornaments, and even of almost all her clothes. . . . Brokers are at hand to purchase the most indebted for sale into the Mussulman harems."

Christian sisters of America, are we not verily guilty before God in this matter? Thousands of these women who perish so shamefully, are willing to be taught better, if Christian women will go and teach them; they are calling for help, and we are slow to answer. They turn, feeling the burden of sin, to their blind guides, who lure them to swift destruction. Let us arise and work in this matter. Let us pray for them, as we have never prayed before; let us give, even if we have to use self-denial in order to give; and let us send those devoted women, who are ready to go, to India, there spend their lives in teaching these ignorant heathen women, of Him who died to save them.

HEATHEN WOMAN'S FRIEND.

BOSTON, AUGUST, 1869.

UNDER BONDS TO HELP HEATHEN WOMEN.

BY MRS. J. F. WILLING.

PAUL said, "I am a debtor, both to the Greeks and to the barbarians." Paying this debt took him to the headsman's axe, through sufferings and perils, fearful and innumerable. Now are we to suppose that the impartial God laid such a burden upon this young Jew, that all the rest of the world might go scot-free?

If all men are brothers, all women are sisters. Yes, the wretched widow, looking her last upon this beautiful world through the smoke of her suttee pyre, driven by public opinion to the sui-

cide's plunge into the darkness of the future, and the one throwing her babe to the crocodiles, — tearing from her heart its only joy, the joy of maternity, — these women are our sisters. With them we are —

"One in spirit, and an instinct bears along
Round the earth's electric circle, the swift flash of right or wrong.
Whether conscious or unconscious, yet Humanity's vast frame,
Through its ocean-sundered fibres, feels the gush of joy or shame.
In the gain or loss of one race, all the rest have equal claim."

When we look at the domestic, civil, and religious systems of Paganism, we sicken at their rottenness. We feel greatly moved to give them the blessings of Christian civilization. To do this economically, *i. e.*, to have the largest results from the smallest outlay of money, muscle, thought, and spiritual power, we must get at the fountains of influence. As much as Pagan men despise their women, they cannot abolish the physical necessity that gives them the control of their children, during the years that most shape the life. To Christianize the women, would be to capture their stronghold, and insure a better civilization. It would be getting a lever well under their systems of wrong. With a good fulcrum, and God to apply the power, there would be a new order of things in those "habitations of cruelty," within a half century.

According to the parable of the good Samaritan, one's need and another's ability bind them together with a chain of obligation. If the indebtedness increases with the soreness of the suffering, there is no measuring the claims of the women of Heathendom. Women are the greatest sufferers from the horrors of Paganism. If false gods beat men with rods, they scourge women with scorpions. The heathen woman is born under ban. Her sex is her sentence of cursing or death. Her mother is regarded guilty of a grievous offense, for giving birth to a female infant. She belongs to a caste below caste. Each, in her grade, trampled upon by the men of that grade. Every right infringed, every aspiration crushed, every tie and every hope at the mercy of a savage tyrant.

If one perishes whom it is in our power to save, we are guilty of his blood. If we see a house on fire, and refuse to call up a sleeper within, or to pull a helpless one out of the flames, we are as guilty of his death, as if we sent a bullet through his brain, or drove a knife to his heart.

We have it in our power to rescue thousands of our Pagan sisters. We can look in upon them

in their burning dungeon! We can save them if we will! God pity us if we fail of our duty toward them!

A NOTE FROM BISHOP MORRIS.

OUR venerable Bishop Morris, writing for Mrs. Morris, says:—

"The Woman's Foreign Missionary Society of the M. E. Church has our prayers and best wishes. My own opinion is that women are called of God to take a prominent part in the world's conversion, and that they are well adapted thereto; especially so, to work among heathen women. May the Lord strengthen them for, and greatly prosper them in their work. Once I was able to march with the van of the host, and shout the battle cry, but have now retired from active service, being 75 years old, with paralysis. We need the prayers of all good people."

REV. C. W. JUDD and wife, of the India Mission, arrived in New York, July 12th, having been obliged to leave their work on account of Mrs. Judd's feeble health. Mrs. Judd, in a letter written to one of the Corresponding Secretaries of this Society just before landing, says—

"Here we are at last, nearing New York, and I am thankful to be so near through with sea-voyaging, though I cannot as yet realize that we are so near home. I think that my health has somewhat improved since I left India, else I could not have gone through what I have, but I do long to get to a resting-place. I did what I could to find out about ladies' missionary work in London, and the Society connected with the Wesleyan Church there. I called on Mrs. Hoole, one of the prominent ladies of that Society. She says that their Society has met with some opposition, but they intend to persevere. Their main Society is in London, and they form branch societies in all the large towns around, to connect with this. I hope that you are succeeding in your Society."

Mrs. Judd is now with her friends in Candor, Tioga Co., N. Y. She went out to India in 1859. During her residence there she has been deeply interested in the work among the women, and has given her time, her strength, and her prayers, to elevate and Christianize them. She has seen, while there, the great change in native sentiment in regard to the education and enlightenment of native women, and knows something of the efforts of those who have labored so earnestly for their improvement. Her absence from the mission will be greatly felt. We hope that the Church will remember her in prayer for her speedy recovery and return to the land to which she has given her life.

MISS M. ANNESLEY contributes the following interesting account of the origin of that large and most successful organization, the Woman's Union Missionary Society:—

Some years ago, Mrs. Mason returned on a visit for health, from her mission field in Burmah, and feeling deeply the need and responsibility of female labor among the women of Eastern lands, she communicated to friends her experience and self-denials among the young Karen women, many of whom she had succeeded in preparing for usefulness among their own people.

But this work needed funds and prayerful interest *here at home*, so she prevailed upon the Christian women of New York to unite together, without distinction of sect, for this labor of love. And this was the origin of the "Woman's Union Missionary Society" and its auxiliaries, which has now been in most successful activity for eight years. Ladies of different evangelical denominations are employed, and sent out under its smiles and blessings; so that now there are ninety-one laborers in the various fields, including native female assistants and Bible readers.

HERE is a cheering note from Illinois. Would all exhibit a like spirit, how soon might our sister's prayers be answered.

DEAR MADAM:—A copy of "The Heathen Woman's Friend" has reached me here in my prairie home, and wishing to help forward the work in so good a cause, I here enclose to the "Woman's Foreign Missionary Society" ten dollars (\$10.00), with the prayer that it may help some poor, benighted sister to know the truth as it is in Christ Jesus, our Saviour. I am but a poor music teacher, the daughter of a poor Methodist minister, and it is but little I can give; but my "mite" is given cheerfully, praying that God will bless the missionary cause in all its branches, and convert the heathen from their sins.

Praying that the Woman's Missionary Society may be the means of salvation to thousands now in the shadow of death, I remain your sister in Christ.

THE following extract from the organ of the Woman's Board of Foreign Missions shows how easily an auxiliary to such a society as ours may be formed. May it prove suggestive to many of our readers.

HOW WE FORMED OUR AUXILIARY.

Having received a Circular of the Woman's Board of Missions, our active Miss L. hastened to the sewing-circle, and made known its message. "Now, ladies," said she, "we must do our part. We are responsible to God, and are bound by the most weighty considerations to do all the good in our power." The ladies, concurring in this thought, at once appointed Miss L. directress of the new society, and her friend Carrie secretary and treasurer.

A list of the female membership of the church was obtained, districts portioned, and the three collectors started on their rounds the ensuing week. At the next meeting of the circle, a favorable report was returned by the collectors; and Carrie, who fills the twofold offices of secretary and treasurer, promptly wrote the treasurer of the "Wom-

an's Board of Missions" at Boston, enclosing the amount obtained. It was agreed that a half-hour should be spent by the circle, quarterly, in listening to the reading of missionary intelligence, selected from "Light and Life for Heathen Women," "The Missionary Herald," and other authentic sources. It was also voted, that, at the annual meeting of the circle, the above offices be filled for the year; and thus our auxiliary society, in working order, was successfully launched. — *Light and Life for Heathen Women.*

THE BIBLE is always the companion of our missionary sisters wherever they go. Are they seated with a little company of women, at evening, in some village — they read and explain the simple, interesting words of Jesus. Do they go to the well at the time of day when the women come to draw water, — they read and talk of what Christ said when "He sat thus on the well." Do they visit the ignorant woman in her seclusion, and try to interest her by teaching her a little work, — the Scriptures are read and explained, while the heart is made glad by the kind word and cheering aid. Are they teaching the girls in their schools, — the teachings of the Great Teacher form an important part of their instructions. Thus the doctrines of the Book of Books are quietly yet surely removing ignorance, superstition, and error, and imparting wisdom, light, and truth; and we should bear in mind that these teachings purify and elevate, even where they do not convert.

There is profound truth in what the simple Tamil woman said to the missionary at Madras. She went for her weekly Bible lesson; her teacher found that she remembered little or nothing of what he had taught her the week before, and he said, "It is no use teaching you anything; you forget everything; your mind is just like a sieve; as fast as I pour water in, it runs out again." The woman looked up at the missionary, and said, "Yes, it is very true what you tell me; my mind is just like a sieve; I am very sorry I forget so much; but then you know, when you pour clean water into a sieve, though it all runs out again yet it makes the sieve clean. I am sorry I have forgotten so much of what you told me last week, but what you did tell me made my mind clean, and I have come again to-day." The Bible is the great social purifier, and the missionaries go on pouring the water into the sieve, and though it runs away and seems to be unprofitably spilt upon the ground, yet the private, the domestic, the public, and the national life of the people is all the cleaner for it.

THERE has been an unusual amount of religious interest among the girls of the Orphanage in Bareilly, India, during the past year. A good work was going on among them all the time, during the Conference which was held there. The sisters of the Mission instituted a morning prayer-meeting for the girls, and after the prayers, had conversation with each, personally, and in this way much good was done, and many professed to have found peace.

At a recent fair in Brooklyn, \$10,000 were cleared for the Woman's Union Missionary Society, which has its centre of operations in New York.

THE women of the Burman church in Maulmain support a teacher of a school, and also a Bible woman, who seems to be doing much good.

VISIT TO A GUEBRE CEMETERY.

[THE *Guebres* are the Parsees, or Fire-worshippers, originally from Persia. In the middle of the seventh century, the Arabs invaded Persia under Caliph Omar. For hundreds of years after this invasion the Parsees were driven from one country to another, with some intervals of rest; till the latter half of the seventeenth century, when they seem to have made a permanent settlement in and around Bombay in India. We shall probably have more to say about them in future numbers of this paper.]

Extract from the "Autobiography of Lutfullah," a Mohammedan gentleman, who travelled in India, some years ago.

"Being anxious to have an ocular view of the Guebre cemeteries, several of which I was informed existed near the city (Surat), I prepared one morning to proceed thither; but my friend, the Mu'azzin, told me it was foolish to run the risk, for a priest is always kept near as a sentry, and any person attempting to defile any of the places, by touching or looking into them, is sure to be severely punished. This admonition of my friend, instead of being attended to, increased my eagerness. 'Happen what may,' said I, 'I must have a look.' Finding me determined upon the enterprise, my friend told me to wait till evening, when he would accompany me, and give me his aid. We accordingly proceeded in the afternoon, and when about one mile out of the eastern gate of the city, we discerned several single towers, on the walls of which sat a number of ugly vultures, plumeless from the head to the breast. We halted under a tree, expecting in the dusk of the evening, to avoid being observed by the sentry-priest, as well as by the shepherd and passers-by. The time having arrived, I left my friend under the tree, and advanced to the tower* to satisfy my curiosity. My friend told me to be on the alert; that if he saw anybody approaching he would cough, which I should consider a signal to take to my heels as fast as I could in the direction of the tree. Thanking him for the kind advice, I went and reached my destination in a minute.

"I soon ascended the few steps into the doorway, and being an expert climber, I scaled the wall, resting my big toe on the heavy padlock of the door; and thus assisted, I soon found myself on the top of the wall, whence I beheld the horrid scene. The human skeletons, some whole, and some in pieces, mingled with rags of the shrouds, lay, some on the gratings, and others had found their way into the middle pit! The strong and offensive effluvia not allowing me to remain more than five minutes, I quickly began to descend; but unfortunately my hands slipped from the parapet, whilst my toes were engaged in searching for the support of the lock. I slid down on the portico, and my chest, rubbing against the side of the wall, was considerably excoriated. The noise of my fall, and the rattling of the lock roused the Parsee warden from his small hut, about two hundred yards from me, and he came out in a furious manner, with a mouth pouring forth curses and bad names, and a hand armed with a long stick, at the same time calling for help, and crying that he was going to be murdered by robbers.

"This noise and the cough of my friend being simultaneous, I fled to the tree, whence we found out that the poor keeper was an old man, toothless, and weak, and half blind;

* These tombs, called Dokmas, or towers of silence, are generally erected on a mountain, or in a solitary place. The body, placed on an iron bier, is there exposed to the fowls of the air, and when they have stripped off the flesh, the bones fall through an iron grating into a pit beneath, from which they are afterwards removed into a subterraneous passage constructed on purpose.

for instead of advancing toward us he took another direction, every now and then feeling the ground with his stick, and cursing as if his long tongue had been a compensation to him for the powers he had lost. Nobody coming to his aid we departed coolly; but seeing the old man going towards the gate we came through, we passed through the next gate unmolested, and returned home."

Children's Corner.

THE BIBLE BY THE WAYSIDE IN INDIA.

BY MRS. ANNIE R. GRACEY.

THERE are many little folks at home, Sunday-school scholars, who are often puzzled to comprehend passages of Scripture, but if they could see many habits of these Eastern people, they would readily understand many things that now seem so difficult to them. Now I am going to write this letter for some such little folks, and tell them how these Hindustani people make and cook their bread.

The grinding of all grains here is done by the women, with little mills such as have been used in the East from the earliest times. They spread a cloth or blanket upon the ground, upon which they place the mill, and drop in the grain slowly with one hand, while they turn the mill with the other. The grinding is usually done by two women, one sitting on either side, so that every day we have an illustration of the words of Christ, "Two women shall be grinding at the mill," etc. Nearly every native family has its own mill, and prepares its own flour, which is coarse and not very white, but they are able to make very good bread with it. They do not, as we do, lay up a supply for a certain length of time, from the fact that in a climate so hot it would not keep well. So in the morning early, sufficient grain is ground for the day's needs, and no more. And when persons buy their flour, they buy only enough for the day. This helps us to understand more clearly the prayer, "Give us this day our daily bread."

In visiting a large prison I noticed, in one long room, about one hundred prisoners, each at his mill, with a basket of wheat beside him, grinding the flour for the day's bread. It was to them a great mortification, as it is looked upon as a great disgrace for a man to be seen grinding, as this is the work of women. In our Girls' Orphanage in Bareilly, a number of girls are appointed every morning to do the grinding for the day. I have often seen them turning their mills at a furious rate, and singing at the top of their voices, "There

is a happy-land," etc., or some other familiar air, until the noise of the mill was completely lost.

The natives usually knead their bread in a little wooden bowl with a flat bottom, and reference is made to this kind of kneading-trough in Exodus xii. 34: "And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders." A man in India starting on a journey takes all his cooking utensils, such as a cup for drinking water, the iron on which he bakes, and this kneading-trough with him, tied up in a cloth and thrown over his shoulders.

The word "bread" in Scripture is frequently used for food in general, and a native never speaks of going to breakfast or dinner as we do, but always of going to eat "bread." The making and baking of native bread is very simple. After having mixed the flour and water, it is beaten by the hand into a thin cake and quickly baked upon a small round piece of iron.

This bread is not cut, but is always broken, so that the frequent Scripture references to "breaking bread" are readily understood. In eating their meals, natives do not have chairs for sitting, as we do, but have a mat spread on the ground, and sit upon this with their feet under them. They will not eat with any one who is not of the same caste, or taste a mouthful of their food, should it be even touched by any one not of their caste. A little boy who had been working for us one day, became very angry because we accidentally touched the plate upon which he had his bread, and he immediately took it, and threw it away, although this was for his evening meal and he had only eaten once during the day.

There is nothing pleasant or social about their meals, it being the custom for the men to eat first, and the women come in for their share after every one else has been served. They use neither knife nor fork, but breaking their bread, dip it into one common dish containing their meat or vegetable preparation, in a soft or liquid form, and from this custom we appreciate more fully the remark "He that dippeth his hand with me in the dish."

LITTLE ELDORE MESSMORE.

ELDORE, daughter of Brother and Sister Messmore, died at the mission premises in Lucknow, India, April 16th, aged 5 years and 3 months. Little Eldore has gone and left many sad hearts

She was born in India and never saw a Christian land, nor never went to such a Sabbath-school as the little girls go to here. She never knew a quiet Christian Sabbath, for in the city where she lived all the heathen people worked on Sunday, and there was a great deal of noise and confusion. There were a great many heathen temples, and the people there do not love God but worship idols. But she has gone right from that to a quiet Sabbath where no idols are worshipped, to Him who carries the lambs in His bosom.

Little as she was, she has done some good. She could sing some little Sabbath-school hymns in Hindustani, such as "Happy day," "I want to be an angel," etc, and sometimes children no larger than she have sung to the servants who took care of them about Jesus and tried to teach them the way to heaven. Did you ever read the little story of "Henry and his Bearer?" if not you ought to get it, for it tells of a little boy not much older than Eldore who did a great deal of good.

Now the little children who are so happy here in their Christian homes, ought to do what they can to teach others of Jesus, and when they pray, they should ask God to bless and take care of the little missionaries so far away, who have their homes in the midst of heathen darkness.

Eldore had one little sister who went before her to the spirit world, and one little brother is left in their now lonely home. She died of small-pox and was a great sufferer, but God took her away from suffering to live with Him in heaven where pain can never come.

"In that blest place no loved ones part;
No mourning there, no sighs;
For God Himself will gently wipe
All sorrow from their eyes."

We are sure our little readers will be interested in the following description of one of the Ragged Schools of the English Mission in India:—

"Lucy, formerly one of Mrs. Fuchs' orphan girls, is teacher of the Ragged School. Every day, about twenty little Mohammedan girls, literally in rags, come to our part of the Mission house. They are bathed, and dressed in clean clothes, and then sit down to be taught from God's holy word, to learn hymns and reading, of course all in Hindustani, and to do plain needlework. When they go away, each gets a pice (about one farthing), not for coming to school, but to make up to their mothers for the time the little ones have lost. As they belong to the poorest class, they have to give their share to the support of the family, either by running errands, or by gathering dry sticks or leaves, or by carrying bricks on their heads

to builders. These little creatures, most of them only six or eight years old, are very fond of their pretty hymns and Bible stories. They also like me to sing with them, which I do gladly. It gladdens our hearts very greatly in this dark land to hear the blessed Bible words from the mouths of these poor little ones, and we cannot but hope and pray, that when they read it for themselves, some rays of light may thus enter their wretched homes, by the lips of these babes." — *Female Miss. Intelligencer.*

RECEIPTS OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY,

To July 17, 1869.

Treasurers of Auxiliary Societies will please report at the close of each quarter promptly, and those collecting moneys for the parent Society are desired to send in their receipts by the middle of each month, that the Treasurer may acknowledge them in the following number of "THE FRIEND."

Amount previously acknowledged, \$374.25

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THE HEATHEN WOMAN'S FRIEND

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HEATHEN WOMAN'S FRIEND.

"Behold the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold thy Salvation cometh," — *Isaiah* lxiii. 11.

J. P. MAGEE, AGENT,
No. 5 CORNHILL.

BOSTON, SEPTEMBER, 1869.

VOL. I. No. 4.

WHAT THE GOSPEL DID FOR A HEATHEN GIRL.

LETTER FROM MRS. L. R. HOSKINS.

You ask me to send you something of interest for the new paper. I shall be glad if I can do anything to awaken an interest in the minds of the enlightened sisterhood of America, which shall lead them to think of, and pray more for the daughters of this lovely but sin-bound land.

Perhaps an account of what the gospel has done for *one* among us, may be read with profit.

Láli was the child of parents belonging to one of the lower castes of Hindustan, and like other girls of her class, had no opportunities for learning, but at an early age began to give assistance in the field and in the cares of the household. A few years ago, her family, with others, concluded to become Christians, and she with them, was baptized. A little time after this, arrangements were made for her marriage, and on going to her husband's house, a new phase of life opened before her. Her husband was a true Christian and a man of some learning, and she became ambitious to learn to read that she might enjoy the treasures of the Holy Book at her pleasure. She was also brought into contact with other native Christian women and joined with them in their little meetings.

On the morning after my arrival at Moradabad in January last at the session of our District Conference, I met Láli and had a little talk with her. She impressed me as a pleasant-tempered, quiet little woman, and it was not till I had heard her speak and pray in our meetings, that I knew her true worth. While the gentlemen were busy each day with their Conference affairs, we had a meeting of the women for prayer and experience. Nearly all present spoke of the benefit they had received from our meetings through the week of

prayer, and Láli gave a very clear account of her spiritual state; saying she had of late been brought nearer to God and felt that her heart was filled with His love. When asked if she had gained this blessing at the Conference, she said "she had been blessed in these meetings, but the special blessing of which she spoke, the renewal and deepening of the work of grace in her heart, had occurred a few weeks before."

The present hot season has been very trying, and sickness and death have been in our midst. We had just laid away a Christian boy of promise, whose life had been pure and lovely in its example, when a letter came, informing us that Láli had "gone home." The excessive heat had borne down the frail body, and it was unable to rally from the shock.

She felt that she should not recover, and told those about her that she was going to her heavenly home. One of the Christians who was with her wrote thus: "On the day of her death, in the morning, the assurance came to her heart that 'the journey of this life is done, and the angels and all the righteous, who, before the throne of God, are praising Him, are looking for my speedy coming.'" On account of the abundance of dying grace, there was not in her heart *even a little* sorrow for the separation from her husband and other loved ones; her attachment to every one was overcome, and God's love alone filled her heart. Several times during the day she joyfully alluded to her departure and her soul seemed drawn heavenwards. At noon she sang "Joyfully, joyfully, onward I move," and another hymn, and then she prayed in such a manner that those who heard believed that God was with her. After the prayer she shook hands with all in the room, said "good-by," and wished to depart. From that time she remained in thought

concerning her state and declared that "God has forgiven my sins and I am washed in Jesus' blood, by which, being made pure, I shall enter into the everlasting mansions, the heaven above." She joined in a prayer afterwards made, and her countenance showed great inward peace. At six o'clock in the evening, she easily and happily put off this earthly flesh and entered into rest."

Her husband tells us that there were some present who had no love for Christianity, and her peaceful, happy death was a witness to them of the truth that even in death God is with those who love Him, to give comfort and peace.

Thus the Gospel became, to this poor, unlearned child of heathendom, the power of God unto salvation and she has become a partaker of the inheritance of the saints in light. We know not through whose especial prayers or labors this was accomplished, but it is an encouragement to us all to do what we can to bring others to the light.

O, if the favored women of Christian lands could realize the condition of those who, though so degraded, are yet the children of our common Father, how gladly they would deny themselves that they might aid in elevating them to true womanhood. When I think of the masses of unenlightened females of this land, it seems almost a hopeless task to break the chains and bring them from bondage into liberty, but I think again of Lalli, of Fabur-ul-Hagg's wife, and many others who are an honor to our sex, and feel that though the work is necessarily slow, there is hope for many, and the girls' schools which are being established all over the country are a means which will hasten the desired end. We are hoping and praying that *all* Christian women may feel their obligation to labor in this cause, for they *can* work *effectually*, though so far from the field.

We cannot have girls' schools unless we have money to support them. We have four under our charge, and no allowance for them; a fifth is ready to be opened, but we are obliged to say it must wait until we get the means to carry it on.

The money which the ladies of the S. Second St. Church, Brooklyn, gave, supported our schools for a few months. It was kind of you to send it to me.

Bijnoor, India, June 10th, 1869.

"God loves a cheerful giver," and like love,
The more we give, the more we still receive:
Our mite's at interest in the land above;
We only lend what charities we give.

OUR WOMEN CONVERTS.

BY MRS. E. W. PARKER.

IN the happy, triumphant death of Lalli, an account of which is given in Mrs. Hoskins's letter, we have another example of what the gospel of Christ is able to do for the poor degraded women of India. When I first saw Lalli, a few months after my arrival in India, she was a poor, ignorant, filthy girl, with nothing lovely or attractive about her. Her parents, who had become somewhat interested in Christianity, sent her to me, desiring her to be taught in the school I had just commenced for women and girls. Judging from her appearance at that time, I almost questioned the possibility of her being able to receive much benefit from being in the school. She improved slowly at first, but the good seed sown in her heart brought forth fruit in after years in a lovely Christian character. And I not only had the privilege of watching her growth in grace and in the knowledge of Christ, but I also received from her very efficient aid in my efforts to benefit the heathen women around. I remember well her testimonies of her own religious experience, as given in the class-room, her earnest pleadings at the throne of grace for friends still out of Christ, and her persevering efforts to lead others to that Saviour she loved so well. But her work on earth is ended, and with many others who have already gone from our India Mission, she joins in the praise and service of God in that temple above not made with hands.

Is it not, Christian sisters, a glorious privilege to do something to elevate such poor degraded ones as Lalli was ten years ago, to the position she has now gained? Shall we not all be more earnest in our efforts to send the light of the Gospel to the many still unsaved? While one has died with a joyful hope of a blessed immortality beyond the grave, thousands have gone down to death with no knowledge of a Saviour from sin. While we have great reason to be encouraged that so many women in heathen lands have been brought to Christ, let us not forget to pray and labor for those still in darkness.

Mrs. Edwards's school among the Zulus is a great success. A native says, "It makes his heart white to see such a school for their girls." As long as Christians at home pray for her, she says she has no doubt of the result. A brighter day is dawning for women among that people.

SCRAPS FROM A TWENTY THOUSAND
MILES JOURNEY.

BY MRS. ANNIE R. GRACEY.

NO. III.

AFTER a tedious ride by rail, we reached *Cawnpore* late on Dec. 17th. We left the next morning for Lucknow, but halted on our way to see the "Memorial Gardens," a place which became memorable in the mutiny of 1857. The terrible tragedy enacted there has scarcely a parallel in modern history.

Nana Sahib, the Rajah of Bithoor, professed great friendship for the English, and promised them protection if they would only trust him, and even offered to raise men to stamp out any mutiny that might appear. But when the English were fully in his power, he turned traitor, and led the attack in person against them.

Over four hundred persons, men, women, and children, were in his hands, and after subjecting them to every insult and cruelty possible, he gave orders to his men to murder them, when they were all thrown into a well near by. Over this well has been built a beautiful monument. In an octagonal enclosure open to the sky, and built of beautiful freestone, is a large pedestal, surmounted by Baron Marochetti's statue of an angel supported by a cross of the palm-tree, personifying *Resignation*. It is neat and touchingly suggestive.

Encircling the pedestal is the following inscription:—

"Sacred to the perpetual memory of a great company of Christians, chiefly women and children, who near this spot were cruelly massacred by the followers of the rebel *Nana Dhoondapunt* of Bithoor, and cast, the dying with the dead, into the well below, on the 15th of July, 1857."

"These are they that came out of great tribulation."

Turning away from all this, we again crossed the Ganges River, and took train for Lucknow.

This is one of the largest cities of India. It extends for more than four miles on the banks of the river Goomtee and is nearly fifty miles in circumference. Our mission has in this city a very interesting work, and no department of it is more noticeable than that among the women.

There are several *zenana* schools, besides our ragged school for girls, all of which are in a flourishing condition. There are now openings on every side for others, but as in many other cases,

there are not funds to meet the demand. These schools are mostly among the Mohammedans. I had the opportunity of visiting only one school. We found this in an open court surrounding a native house. There were present about twelve or fifteen girls, all of whom were moderately well advanced.

The rapidity with which these girls and women learn to do fancy work is surprising.

One afternoon during my stay these women came to the house, as is their custom, to spend an hour or two at their work. They were all of respectable families, and were brought in closed palanquins, out of which they stepped into the verandah, with their heads covered most carefully for fear they should be seen. They sat upon the floor as is their custom, and while their hands were busy with their work, their tongues were equally busy.

Sunday the 22d, our last Sabbath in the mission, we spent quietly among our friends. On Monday 23d, we left them, feeling grieved that our pleasant connection for a time must be severed. Taking the train again, we travelled over eight hundred miles of country of greatly diversified scenery, part of which is watered by the Ganges. On the morning of the 26th, wearied beyond measure, we reached Calcutta, having spent our Christmas on the road.

WOMAN IN INDIA.

BY REV. T. J. SCOTT.

THE most interesting feature of an inquiry into the condition of woman in India, is that we may turn away from the dark picture already given, to something hopeful, and pointing to a better day for the long oppressed daughters of India.

BRITISH LAW

has done much for the protection and welfare of women in this country. An act was passed, punishing in the severest manner aiders and abettors in the horrible rite of widow burning. Rigid laws have been enacted for the suppression of infanticide, so that hundreds and thousands of female children are preserved from heartless destruction. Many other forms of oppression and cruelty have been either abolished, or greatly diminished, so that, in general, English law throws a protection over woman that she never could enjoy under native rule.

MISSIONARY EFFORTS.

Missionaries in India have always had a due

appreciation of the importance of reaching with the Gospel the female portion of the population. They have felt the importance of this, not only for the personal good of the females themselves, but also in view of what a mother's, a sister's, or a wife's influence might be in elevating and Christianizing the great mass of the people. But the subject has been fraught with no little difficulty, and has always been a source of perplexity to missionaries. The higher classes of females, being by custom kept completely secluded from the world beyond their own family, are almost wholly beyond the reach of the Gospel. Those of the lower castes, though not confined to their own homes, yet are prevented by custom from appearing in public assemblies to listen, while the Word of life is preached. Missionaries, in their rounds of preaching in crowded city bazaars, or in quiet village assemblies, very rarely see a woman listening to what they are saying. Usually, when a European enters a village, the women may be seen covering their faces and hurrying away in every direction. Sometimes they may be seen peeping, and listening from neighboring houses, and under these unfavorable circumstances they sometimes hear a few words of the Gospel. On account of this peculiar nature of native society, missionary labors have been almost entirely confined to the male population until within the past few years.

SCHOOLS.

The general impression has been, that some kind of educational effort would meet with more success and more completely open the way for the elevation of women than any other means that could be used. Accordingly, schools have been established wherever an opportunity has been found, yet utter indifference among the natives to the education of females, or decided hostility, rendered it very difficult to accomplish much at first. Within the past eight or ten years, however, a great change has taken place, and the obstinate, selfish prejudices that have degraded and enslaved the women of this land for centuries are giving way before the efforts of missionaries and the encouragement given by the government. Native public opinion is also now setting in strongly in favor of female education and there are now probably no less than seven hundred mission schools for girls, with an attendance of more than 80,000 pupils.

ZENANA WORK.

A few years since the idea was conceived of carrying some kind of education into zenanas (secluded quarters of women). This of course could only be done by women. Mrs. Mullens, wife of Rev. Joseph Mullens, Missionary of the London Missionary Society, was the leading spirit in this movement. Some years ago in Calcutta, the project of entering zenanas with a view to reach females not accessible in any other way, was undertaken by one or two missionaries, but at that time was premature, as public opinion among the natives did not admit of such effort, and consequently very little was accomplished. But in 1860, Mrs. Mullens took up the project, and at that time the opinion of the natives had undergone such a change that she readily gained access to a few zenanas and went to work. The plan adopted was to do all quietly and interfere as little as possible with the prejudices and seclusion of the zenana. At first access was gained to one or two families, with more the appearance of friendly visits than anything else. Afterwards instruction was commenced in reading and writing, with sewing and some kinds of fancy work, as crochet and lace making. Quietly religious instruction was given, and in this way an interesting family school was established, containing really the females of two or three families.

It must be borne in mind that in this country, when sons get married, they do not leave the paternal roof to seek their fortunes alone, as is usually the case in Europe and America. Often there are three and even four generations living under the same roof—hence in one zenana there may be quite a number of females.

Gradually Mrs. Mullens added others to the first zenana regularly visited by her, until a circle of eight zenanas, with some eighty women and girls, were in her plan of work. Occasionally females from without found it convenient to attend some of the schools thus established. Mrs. Mullens herself visited weekly each zenana, but daily instruction was kept up by native women who had been sufficiently taught for the purpose. When this noble enterprise was thus fully inaugurated, Mrs. Mullens was taken by death from the work she had so much loved. But a new impulse had been given to efforts to reach the females of India, and zenana education has been taken up with good success in many missions throughout the country. It promises, on account of the peculiar

nature of native society, to be a most efficient way of doing something for the improvement and salvation of a large class of females, otherwise quite inaccessible. Some of the ladies in our own mission have commenced, with good encouragement, this form of work. It opens to them a quiet and hopeful field where they can tell their benighted sisters of a loving Saviour, whose blessed Gospel is peculiarly a message of love and mercy to them.

Thus it is that a better day is dawning for woman in India. All is due to the mercy and grace of our Lord Jesus Christ, through the blessing of whose Gospel gracious influences are at work for the evangelization and elevation of the most ignorant and oppressed of this land. Let all fervently pray, that soon, like Mary, countless multitudes of the mothers and daughters of India may sit at the feet of Jesus, learning that better part which shall never be taken away from them.

CHINA.

THE beginnings of Christianity in the extensive regions of the far East, known as China, correspond with the descriptions of the kingdom of heaven in the parables of our blessed Lord. They are like the smallest of all seeds, which has yet to grow and, like the tree in the vision of the prophet, to fill the whole earth. They are like the little leaven which is hid in the three measures of meal, so small is their bulk compared with the mass of heathenism around. The tree is growing which shall give shelter to the whole race. The leaven is working, and shall leaven the whole lump. In accordance with another parable, the sower is gone forth to sow. The seed of the Word of God is sown broadcast; and this society, like the husbandman in the Gospel, has to wait with patience until, under the influence of the genial showers of Divine influence and the sunshine of God's blessing, there shall successively be produced the blade, the ear, and then the full corn in the ear; a happy sign of the approach of the great harvest which shall surely be gathered in for Christ. The Lord hasten it in His mercy!

China is generally considered as consisting of 18 provinces; but the addition of Shenhing, under the present dynasty, makes the number 19. The population is said to be 414,686,994. Another census gives 586,909,300.

Eighteen ports are now open to commerce; and

at each of them, with one exception, are Protestant missions, and at many other important centres of population and commerce, and looking at the results already achieved, we may look forward to a time when all the people of China shall hear the Gospel, and the teeming millions of that vast empire be won to Christ. In 1847, there were not more than 40 converts to Christianity in all China, while now there are more than 5,000. Our own Mission in China reports 824 communicants in their little churches, and a Christian community of 941 persons. There are about 250 pupils connected with the mission schools, of whom quite a large proportion are girls. The girls' boarding-school, formerly under the charge of the Misses Woolston, contains 34 girls, and forms a very interesting work. During the past year over *eight hundred Chinese women* and children visited this school, and there listened to the Word of life, as it was read and explained by the ladies. Christian books were also given these visitors to take to their dark homes, to prepare the way for the light of life to shine there.

HEATHEN WOMAN'S FRIEND.

BOSTON, SEPTEMBER, 1869.

MONEY ENOUGH.

FEARS have been expressed that this new missionary movement will lessen the regular missionary collections. On the contrary, this Society expects to increase them. We propose to do this, by increasing the missionary intelligence and enthusiasm of the people. There is money enough in the Methodist Church to carry out the largest plans her leaders might devise. The first Protestant denomination in a land that pays fifty millions a year for tobacco, and an annual liquor bill of three thousand millions! Money enough! To be sure there is! The trouble is, the mass of the members of the Church are not awake to the needs and claims of pagandom. They believe the missionary cause to be a good one, because the authorities of the Church recommend it, and urge collections for its support. They have misty ideas of lands of vague vastness where the people worship ugly little gods. Of course, matters are not quite right with these swarming heathens. It would be decidedly better for them to be Christianized. They ought to have the Bible for Sunday reading, and to help them get ready to die.

These good people mean to do the fair thing about it. They will give their dollar a year for the cause, if their Conference orders it; and say "Amen," when the minister prays for its success. But down in their dozy hearts, they think these heathen multitudes are not so *very* badly off. The scraps of Oriental poetry that float across the seas give perfumed notions of silken idleness, and gilded ease. The majority will get into heaven, under the "sin of ignorance" clause, and they will have all eternity to outgrow their dwarfing in.

Then there is a class of more intelligent people, who have switched off from the old Gospel track, by reading burlesques of religious effort, of the Bayard Taylor and "Atlantic Monthly" order. They have read the hackneyed jokes about women neglecting the little pagans at home, to make flannel jackets for South Sea Islanders, till they have a secret, undefined contempt for the whole thing. They have taken in the poison, with which illiberal Liberalists flavor their intellectual food, till they half believe the Buddhist and rationalistic propositions. They come to regard pagans not so *very* wide of the mark, after all — on the sure road to the development of higher truths.

There is yet another class, so busy with their Sunday-school operations, Industrial Associations, City Missions, and Ragged Schools, that their horizon is completely filled with them. In the rush and hurry, they do not hear the Master's command, "Go ye into all the world, and preach the Gospel to every creature."

There has been far too little strong, spirited effort to bring the cause of Missions before the people. Reports in our Church papers and the *Missionary Advocate*, are its principal means of public instruction. 'Prosy columns of close print, with spiritless rills of statistics oozing through them. Of prime importance to the men who officer the forces, but not attractive to every-day readers; not adapted to create enthusiasm in the homes of the Church. The young folks, cloyed with sensational reading, make no attempt at interest in them. The older, who practiced patience and perseverance upon their catechisms, trudge through them as a matter of duty, but the figures and facts, glorious and startling though they are to those who apprehend them, do not take hold of these plain people. One live Hindoo baby, on its way to the bloody Ganges, would move

them more than the new Mission House full of statistics.

Before the war, we assented carelessly to the horrid things that crept into the papers about the abominations of slavery. We dozed off to sleep over its catalogues of cruelty. But when a hunted fugitive looked in at the kitchen door, reaching a branded hand for help, and showing the marks of the bloodhound's teeth, we began to feel their force. These things cut down through our stupidity, and touched our hearts.

The Rebellion became real to the common people, only through the sufferings of their sons. When Sherman marched to the sea, he trailed after him the hearts of thousands, in the towns and upon the farms at the North, who listened, with bated breath, for the boom of his cannon upon the Atlantic coast. We must get the conquest of pagandom upon the hearts of the Church. The Woman's Foreign Missionary Society proposes to help do this, with its auxiliary societies in every town and hamlet, its Missionary sociables, its meetings for prayer and reading, and its papers. We mean, by God's help, to send out matter that shall interest the people at home, give them something to talk about, speak to their hearts, bring the heathen to their doors, disenchant the lotus-eaters of the Church, by giving them the hard, ugly facts about the lying, thieving, and women-flogging, the licentiousness and infanticide of all pagandom.

Our pocket nerve is reached only by way of our hearts. Get people to feel these things, and there will be no trouble about the collections.

This great nation is working out immense schemes, laying submarine cables, building Pacific Railroads, buying land by the billions of acres. It is doing heavy moral work, beside emancipating millions, holding national conventions in the interest of good causes, mammoth camp-meetings, and Peace Jubilees. In the egotism that is the dross of these works of Christliness, the pagans beyond seas are forgotten. The din and clatter of the majestic machinery shuts out the moaning of those who sit in the region and shadow of death. The only chance of calling the attention of the people to their great want is to lay the hand on the springs of power in Christian homes — speak to the sympathies of women, and send them to their knees in prayer — set them gleaning after the shouting reapers, that the starving may have the bread of life.

When the spasm of earnestness in each good cause has passed away, the fevered zeal subsided, the freshet emptied its waters into the ocean, we will bring up from the homes, a quiet, steady, rising of purpose to save "every creature."

"We see dimly in this present what is small, and what is great.
Slow of faith, how weak an arm may turn the iron helm of fate."

This increase of enthusiasm in the homes of the Church, enlisting the heart and strength of Christian women, can but arouse men to nobler action.

J. F. WILLING.

ORGANIZATION OF AN AUXILIARY SOCIETY IN BROOKLYN.

WE had, in view of what a Female Society was doing in New York and various parts of the country, thought that the women of the M. E. Church should be astir in this work also, and to present it tangibly before us, our dear friend, Sister Parker of the India Mission, while spending a few days with us, addressed a small meeting of ladies the closing afternoon of the year.

Owing to the peculiar season, many were not able to attend, but the sympathy with her in the great work of the renovation of the heathen women, was deep and earnest, and we think more enlightened prayer ascended the following week, at our morning prayer-meetings, than ever before from the same hearts, for our heathen sisters.

We then thought of forming a society immediately, but various causes in each of the churches hindered us until May, when Mrs. Parker and Mrs. Butler, according to previous appointment, met the ladies of five of our churches.

Mrs. Harris, a Vice-President of the parent Society, was elected our President. The other officers were chosen from nearly all the churches represented. Mrs. Butler, in a faithful, feeling way, portrayed the deep degradation of the heathen women of India, and Mrs. Parker related cases showing how the gospel labor of females brings forth its abundant fruit in their once dark minds.

At this meeting we received yearly subscriptions, and we think, five life memberships — also subscriptions for the paper, — *Heathen Woman's Friend*.

At the next meeting, a week from that day, our President read a modified Constitution from the one adopted by the Boston Society, and it was adopted.

Memberships were increased; and one lady said she had never felt the like interest in any other cause.

M. ANNESLEY, *Cor. Sec'y*.

The Misses Woolston, who have been connected with our missions in China for the past ten years, reached New York the last of May. They came by the Pacific steamers to San Francisco, and have made the trip round the world.

For some time they have been worn down with their labors in connection with the girls' school in Foo Chow, and have sought their native land that they may regain their strength. They will spend some time in America, and then return to their labors.

The Waugh Female Seminary, which they had in charge, is a work of great interest, and is in a very prosperous condition. Mr. and Mrs. Sites take charge of it in their absence.

The Misses W. are at the sea-side at present, seeking rest after their wearisome travel.

They will in due time contribute much of interest to our columns concerning the work among Chinese women.

These women in their labors are an example to the Church, and may not others be found stimulated by it, to do something for heathen women?

Children's Corner.

UMADUNA, THE AFRICAN BOY.

REV. WM. TAYLOR, in his account of his work in Africa, tells the following interesting story of a little boy he met there: —

"At one place where I preached I was introduced to a little boy about twelve years of age, who was remarkable for his devotion to the cause of God, young as he was. The missionary first heard of the lad during a visit to a distant heathen village, where, on his arrival, the people said, 'There is one Christian in this village — a little one, but he is a wonderful man. He has been persecuted, many times beaten, and threatened with death if he did not quit praying to Christ, but he prays and sings all the more.'

"Having heard of such a shining light, we sought an interview with him. He was quite black, with a serious but pleasant face, and according to the custom of his country, wore no clothing except an old sheep-skin over his shoulders.

"The following is the substance of our conversation with him:—

"I said to him through my interpreter, 'Umaduna, how long have you been acquainted with Jesus?'

"About three years.'

"How did you learn about Him, and know how to come to Him?'

"I went to preaching at Heald-Town and learned about Jesus, and that He wanted the little children to come to Him. Then I took Jesus for my Saviour, and got all my sins forgiven, and my heart filled with the love of God.'

"Was your father willing that you should be a servant of Jesus Christ?'

"Nay, he told me that I should not pray to God any more, and that I must give Jesus up, or he would beat me.'

"What did you say to your father about it?'

"I didn't say much. I wouldn't give up Jesus. I kept praying to God more and more.'

"What did your father do then?'

"He beat me a great many times.'

"Well, when he found that he could not beat Jesus out of you, what did he do next?'

"He got a great many boys to come and dance round me, and laugh at me, and try to get me to dance.'

"And wouldn't you dance?'

"No, I just sat down and would not say anything.'

"What did your father do then?'

"He fastened me up in the hut, and said I must give up Jesus, or he would kill me. He left me in the hut all day.'

"And what did you do in there?'

"I kept praying and sticking to Jesus.'

"Did you think your father would kill you?'

"Yes, if God would let him. He fastened me in the hut many times, and said he would kill me.'

"Umaduna, are you sure you would be willing to die for Jesus?'

"O yes, if He wants me to.'

"Are you not afraid to die?'

"No, I would be glad to die for Jesus if He wants me to."

REV. H. MANSELL writes from Paori in the Himalaya Mountains: "Our Sunday-school is encouraging. Last Sunday three heathen boys recited one hundred and twenty-five verses of

Scripture each, others repeated forty, fifty, and sixty verses each. There are eleven classes."

Bro. Mansell has two very interesting little children of his own. Of these he says, "Hettie and Willie have a Christian teacher in Sunday-school, but she is black. They both write Hindu a little and read it pretty well and talk English all the time."

RECEIPTS OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY, To August 17, 1869.

Treasurers of Auxiliary Societies will please report at the close of each quarter promptly, and those collecting moneys for the parent Society are desired to send in their receipts by the middle of each month, that the Treasurer may acknowledge them in the following number of "THE FRIEND."

Amount previously acknowledged, \$424.25

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HEATHEN WOMAN'S FRIEND.

"Behold the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold thy Salvation cometh." — *Isaiah* lxii. 11.

J. P. MAGEE, AGENT,
No. 5 CORNHILL.

BOSTON, OCTOBER, 1869.

VOL. I. NO. 5.

NECESSITY FOR FEMALE MEDICAL MISSIONARIES.

BY MRS. E. J. HUMPHREY.

I WOULD like to call attention to the necessity that exists in India for female practitioners of medicine. The system of female seclusion that prevails among Mahommedans and Hindoos of the higher classes, prevents them from allowing either European or native male physicians to enter their families, even in cases of extremest need. It is true that in Bombay, where there are many educated Parsees, this prejudice is greatly overcome, but in this part of India many years will probably elapse, before there will be such a state of public sentiment as will admit physicians to practice in families of the higher classes.

It has been told Mr. Humphrey, since our return to India, by native gentlemen, that there is a great amount of suffering in their families, and that many die for want of proper medical advice and treatment, and that the women themselves, from a life-long habit of seclusion, would often prefer death to receiving help from a male physician; and that, in other cases, when at last they have consented to see a physician, it has been only when they were so near gone that no human aid could avail.

A beginning is being made in several places to meet this want. In some cities, the European physicians in charge are educating a few of the native midwives in connection with their hospitals. In Bareilly this is being done with considerable success, and some critical operations have been performed there by one or two of these partially educated women. In the Punjab a large scheme is being carried out under the supervision of an English woman who has graduated from a medical college in England. This is just what we especially need in our mission field.

The best place in our mission to carry out such a scheme, properly, is Bareilly, in connection with our Girls' Orphanage, and no one could do this so well as a missionary who, with his wife, has been thoroughly educated in medicine. I heartily wish that every missionary and every missionary's wife, who may come to our mission in the future, might have a thorough training in a medical college before leaving home. If this should be, our missionary families themselves would have better health, from knowing how to take care of themselves, while they would be qualified to do a great deal more good to the people.

I do not merely look to the bodily good to be done to the native female community. We all know how sickness breaks down prejudice, and prepares the heart to receive impressions for good. It seems to me that the women of this country can be reached by female physicians, both native and foreign, more directly than in any other way, and that they may be influenced in this manner to give attention to religion, education, and improvement in every way. At least there is a great want in this direction, and the natives themselves are calling for aid, and are willing to give liberally in providing means to meet the demand.

SUNDARI'S STORY.

BY MRS. M. A. THOMAS.

THIS little girl, Sundari, was sent to the Orphanage about three weeks since. All who are interested in our orphan girls will be glad to know something of her history as related by her to us. Until she was five or six years old she lived with her father and mother. She had six brothers and five sisters and many other relatives living. She does not remember the name of the village where they lived.

About this time she was stolen away from her parents, and carried off by a farmer or cultivator, who sold her to a very wicked woman for the sum of \$70. At first the woman treated her kindly and after a while employed a mirasni (a singing woman) to teach her to sing and dance, as this is an important part in the profession for which she was destined. It seems the little one did not take readily to dancing and was often cruelly beaten for her want of gracefulness and not learning the steps and gestures readily. At last, after many beatings and "through much affliction" she learned to dance and sing well, but still her mistress treated her so unkindly that she resolved not to stay with her, and tried to find opportunity to run away.

Accordingly, she went out one day under pretense of bringing some fire, and did not go back, but made her way to a village near by where she passed the night.

The next morning she started early on her way, and travelled as fast as she could all that day, fearing all the time lest some one should come after her to take her back. Toward evening she came to the river side, where there was a thatch or hut of grass in which she slept that night. But here was a new difficulty. How should she get across the river without any money? She remained there for five days, doing what work she could for the boat or ferrymen. She cleaned their houses, swept, brought water, and helped cook, and for this service they consented to take her across the river. Having arrived on the other side, she went to the police station and told her story. The policeman took care of her for two months, when she was sent to the Bareilly magistrate. He sent her to the Orphanage and said he would institute inquiries for her friends and bring those who had stolen her to justice. She says, "The Sahib and mem Sahib, (missionary and his wife) took me in with great pleasure and immediately ordered for me three suits of *new clothes*." So it seems that the new clothes were to her the most practical demonstration of their satisfaction and pleasure in receiving her. The bath and dinner they ordered were nothing to be compared with it.

She had been with them about a week or so when there came a note from the magistrate asking them to send the girl Sundari to him, as some trace of her kidnappers had been found. On hearing this she was in great distress, and cried bitterly and did not wish to go, but there was no

appeal from the magistrate's call, and she was obliged to go. When she went, still weeping, to "make her salam," the Mem Sahib put her arms around her and said, "If you do not wish to go back to those people who may claim you, plead your own cause before the magistrate and tell him that you wish to remain in the Orphanage." The missionary sent a faithful Christian man named Lal Jee to the court room with her. When the magistrate began to question her, she begged him not to send her back to those people, they were not her friends, and she knew nothing about her parents. She said she was very happy in the Orphanage, she had good food, good clothes, and "*melons every Saturday*." The girls loved her, the Mem Sahib loved her, and everybody was kind. If she remained there she should learn to read and write and be good, but if he sent her away she should certainly go bad. The magistrate, being a kind-hearted man, was much pleased with her earnestness, and sent her back with a note, saying that he was much pleased with "Miss Sundari," and was satisfied that no good would come of her being placed in the hands of the police while the investigation was going on, as some *convenient* relative might turn up to claim her. So she went back to school as happy as possible, and told how she stood before the Collector Sahib and plead her cause. Said one of the girls, "But were you not afraid of such a great Sahib? I could never have spoken before him." "No," said she, "I was not afraid of the Collector Sahib, but I *was* afraid they would send me away from here."

She is a nice little girl, about nine or ten years old now, is very quick to learn, and sings her own native songs beautifully, or, as the natives say, "she has a *good throat*." She has already learned a hymn and a little prayer. How thankful we should be that God has thus saved her from those who would have ruined her, soul and body, and placed her under influences that may lead her to give her heart to Jesus and devote her life and service to Him.

MISSION HOUSE, Bareilly, June 19th, 1869.

SCRAPS FROM A TWENTY THOUSAND MILES JOURNEY.

BY MRS. ANNIE R. GRACEY.
NO. IV.

WHY Calcutta should be called the "City of Palaces" I am not able to say. It is built on a

perfectly level plain, and although there are many fine residences in and about it, yet there is nothing that would deservedly give it such a title. On Saturday evening we went for a drive on the strand. This is the fashionable resort for all Calcutta, and here may be seen people of nearly every nationality under the sun. The strand stretches two or three miles down the river, in which *sacred stream* were anchored ships from nearly every part of the world, the band playing, and with all the varieties of English and Oriental dress, a scene of gayety and beauty was before one which was deeply impressive.

While here I took occasion to call on Miss Britton, who is at the head of the *zenana* work in Calcutta, and sent out by an American Female Missionary Society. I found her and the ladies associated with her, living in a comfortable house in the native part of the city. She visits over thirty private houses, where she gives secular and religious instruction. Besides this, they have a number of schools, and when I was there she was about establishing a normal school to prepare their own teachers for the work.

I went with Miss Britton to visit some of her scholars in the city. We drove some distance through the native city, and found the first one in a fine large house, surrounded by a court. After going up through a perfect maze of winding stairs and halls, we came to their apartments, where we found a great number of women and girls. It was the day for Bible class, and I was deeply interested to listen to one woman who had professed a change of heart, replying with such intelligence to any question put to her. We asked her "How she knew that Jesus died to save her," and her reply was, "I have the evidence within me." We spent an hour here very pleasantly, and after examining their needle-work, we went to another house near by where we found a modest, gentle looking girl of about seventeen years. She read her Bible lesson in Bengali, after which Miss Britton explained it. This is a great work, and its influence is spreading all through the country, and we can but hope that if the same advancement be made in female education in the next ten years, as has been made in the last ten, that it will be no novel thing for the women of India to be educated.

Jan. 6th, about 4 o'clock in the afternoon, we went on board the ship *Hotepur*, lying at "Garden Reach," some two miles down the river. The

passengers all came on board that evening, and such a night of heat, noise, and mosquitoes does not often fall to one's lot. Tuesday evening the pilot came on board, and we were all ready then for our long voyage.

On Thursday, as we were being piloted down the treacherous river Hoogly, one of the mouths of the Ganges, a little girl of five years was taken very ill with the cholera, and the next morning, as we were drifting down towards the open sea, the little spirit passed away. About an hour after, the body was sewed up in sail-cloth, and after a short service by the officiating chaplain was committed to its watery bed. This was a sad introduction to our long journey at sea, but we were not done with our troubles. Scarcely had the waves closed over the form of this child before the remaining one, a little girl of two and a half years, was taken with the same disease, and in less than twenty-four hours, this one was wrapped in its shroud of sail-cloth, and with one splash sank amid the waves. The mother seemed crushed, but yet manifested a sweet spirit of Christian resignation. This lady was a sister-in-law of Rev. Wm. Arthur of London and had left her husband in India.

The following Sunday was one of unusual concern. At 10 o'clock, we assembled on deck for public worship. Our congregation consisted of over two hundred persons of various nationalities. Buckets were brought, and long poles extended from one to the other, and over these were spread the signal flags. These served as seats for the soldiers and sailors, while the passengers were seated around in their chairs. A box, over which was thrown the English flag, served as a pulpit, and as the chaplain stood up in his flowing white robes reading the service, the vessel with its beautiful clean decks, and its sails all set, a novel and stirring scene was presented. After the service was over we were alarmed to find that the ship's physician had been taken down with cholera. That Sunday night was one long to be remembered. We went to our rooms but not to sleep. The doctor's cabin was but a short distance from our own, and we listened to his cries and groans, until about midnight they grew fainter and fainter, and at last died away. Then came the burial at sea in the dead of night. We had been to sea but three days and had buried three persons. More than forty persons at that time were down with cholera.

In the midst of our troubles, our fears were quieted by the fact that distant friends were praying for our safety, and as we opened our little book of daily reading, the first verse we saw assured us that no evil should befall us. "Stand still and see the salvation of God, which I shall show unto you this day."

CHINESE WOMEN.

THE women of China are far above those of other Eastern nations. The wife of an Arab or a Hindoo is a slave — a drawer of water and hewer of wood. Here they sometimes work in the fields, but their proper sphere is in the house, attending to domestic duties. Wives seldom go upon the streets with their husbands. Sometimes they may be seen together, at a picnic, or at the graves of their ancestors, but they do not lock arms, or walk in company. The husband will be a few rods in advance, or in rear of his wife.

Reflecting upon their present condition, and what capabilities are before them, the Eden of the future seems far distant. Social customs and religious belief are against them. Their lot in life is hard; for superstition has taught them that they committed grievous sin in a former state of existence, and they were created women in this, as a penalty for the crime. They lead a life of degradation here, and will pass to another like it, in the future life, if not circumspect in this.

They are exhorted by the moral writers, and by their husbands, to lead virtuous lives, if they would not be women, in the hereafter. One of the moralists, in a book upon the marriage relation, thus addresses the female sex: —

"That you have not, in this life, been born a male, is owing to your amount of wickedness in a previous state of existence; you did not then desire to adorn virtue, and perform good actions, so that now you have been hopelessly born a poor female; and if you do not now amend your faults, your wickedness will be greater, so that it is to be feared that in the next existence, if you wish for a male body, it will be difficult to obtain it."

It is one of the glories of the Christian religion, that it elevates woman; and one of the brightest features of the present time, that men are coming into clearer perceptions of the claims of the female sex. The day cannot be far distant, when the wave of progress will roll across the Pacific, to the shores of this old land. Then

the millions of women, now degraded, will rise to a higher plane of existence; and, with enlarged liberty, enlightened intellect, and a clear vision, enjoy the benefits of modern civilization, and live in the peaceful light of the "Shining Cross." — COFFIN'S *Our New Way Round the World*.

HEATHEN WOMAN'S FRIEND.

BOSTON, OCTOBER, 1869.

SINCE the organization of the Woman's Foreign Missionary Society, the earnest desire has often been expressed by missionaries abroad and friends at home, that a medical lady missionary might accompany Miss Thoburn to India this fall. At first it seemed utterly impracticable, both from the want of a suitable person and the means necessary for her outfit and support. Within the last two months, however, the way has opened encouragingly, and at the last meeting of the Executive Committee it was voted to send out Miss Swain, a graduate of the Philadelphia Medical College.

The first article in the present number of "The Friend," from one who has had abundant opportunity to realize more fully than it is possible for us to do, the urgency of the need of female medical missionaries, we trust will reach the hearts and convince the heads of those of our readers who are not acquainted with the facts which she communicates. Miss Swain comes to us highly recommended, and we hope much from her, when, with God's help, she shall have reached her distant field of labor, and begun her active work among those for whom she can do so much. She is expected to be present, as also Miss Thoburn, at a public meeting to be held Tuesday, P. M. Oct. 5th at the Bromfield St. Church, Boston.

We trust that our friends will not only contribute largely to our treasury, but will also remember that their "fervent, effectual prayer" may avail much, for those who leave us as our missionaries, and those at home, on whom the responsibility of their care and support will fall.

In presenting the cause of our Society the objection has not unfrequently been met that ladies' societies are generally managed in such a way as to consume in incidental expenses the greater part

of their whole income. We have indeed been directly asked about the *salaries* of our officers. In reply to all such objections and inquiries we would say that none of our officers receive any pecuniary remuneration whatever. The actual home expenses of the Society are but small; each officer who is obliged to make expenditures, is too deeply interested in the success of the Society to choose any but the most economical arrangements practicable. We think perhaps the most conclusive proof of the good economy of the Society may be found in the simple fact that, during the first six months of its existence, it has been possible for it to undertake so much.

LABORERS WANTED.

THE millions of heathen women will never be saved from their fearfully lost condition without *laborers*. A few must go forth to teach them, but the *many* must *work* at home. We now especially need the home laborers, ladies who will go to work earnestly to organize praying bands and working circles to earn and raise money to send missionaries abroad and to support native Bible women to teach heathen women. How many churches are there in our connection, where the women would gladly do something, if some one would but take the lead, and interest and unite them in some plan of earning or saving a little money. Let every lady, who feels that she *would be a missionary*, go to work at home, and she may, by every dollar raised, teach her heathen sisters. The preachers' wives who were present at the Vermont Conference, resolved to raise ten dollars at least for this work on each of their charges. One lady, whose husband is on a mission charge, and is straining every nerve to build a church, says that the ladies in their church will raise their ten dollars, notwithstanding all their other work, — and their general missionary collection will not be neglected either. If all our churches would have such zeal — and they would if some one would but lead in the effort — our Society might send out 50 female missionaries to foreign lands at once, and support 500 Bible women to be employed on the ground. How much can be accomplished by a little zeal, and the consequent earnest efforts!

ARE WE FULLY CHRISTIANIZED?

THE ornaments worn by the native women of India are somewhat wonderful. Commencing at

the toes and going up, or commencing at the head and coming down, it is a maze of mystery. The hair is handsomely dressed and filled with all kinds of silver arrows and gold darts and bound with bands of gems and precious stones. The ears are pierced for not only one set of ear-rings but for several — the usual custom being seven holes in the right ear and six in the left, which in a full dressed belle are filled with rings. The nose is usually pierced in the left side, and a ring with pendent jewels hangs around the mouth, dangling gracefully upon the chin. The neck is heavily laden with necklaces of metal, precious stones, coral, or pearls. The bracelets on the arms are of a cheap metal or of silver or gold, according to the means of the wearer, some of the fair sex wearing as many as twenty-five or thirty bracelets on each arm. The fingers are covered with rings in the same profusion, with the addition of a seal ring on each thumb, which is generally the finest and most ornamental. The anklets of the higher classes are of solid gold, set with precious stones, and are extremely beautiful; little bells are attached, so that in dancing or walking time is kept to the motion. The toes are frequently covered with rings, also filled with bells, the seal being worn on top, as upon the outside of the finger.

If Christian women would lay aside this custom, borrowed from the heathen, of making a display of silver and gold, how much money they might save to aid in efforts for the redemption of their lost sisters in heathen lands. And by thus seeking the Scripture adorning of "good works" how many jewels might they secure which would be to them "eternal crowns of rejoicing." "They that turn many to righteousness shall shine as stars forever and ever."

GOOD EXAMPLES.

AN elderly lady proposes to send us \$25 annually.

One lady, with her class in Sabbath-school, offers to support a native Bible woman in India.

One lady, in a small, poor country church, sends 24 subscribers to the FRIEND in order to interest all the ladies in her church.

A lady on a mission charge assures us that we may depend upon her ladies for \$10, and she also sends a good list of subscribers.

A friend, whose little daughter had gone to be

with Jesus, had kept the money of her little one sacredly for a long time, but on hearing of the wants of our work she sends the sacred offering of the Christian girl to help teach heathen girls the true way.

MISSION BOOKS.

It will be our pleasure from time to time to call attention to good books containing information concerning the condition of heathen women. We have just now before us two excellent pictorials which we can heartily commend as likely to afford both entertainment and information. These are "*The Oriental Picture Gallery, or Illustrations from India, China, and Japan, with Missionary information, by the Rev. Jno. Liggins, Missionary to China and Japan, published by Hurd & Houghton, New York*—and,

The Picture Scrap Book—new series—published by the Religious Tract Society, 56 Paternoster Row, London, E. C. From the first of these we extract the following about

JAPANESE WOMEN.

"The condition of females in Japan is far less degraded than in most heathen countries. They are not subject to so much seclusion as in other Eastern countries, but have almost as much liberty as American females. . . . At home the wife is mistress of the family, but in other respects she is treated rather as a toy for her husband's pleasure than as the loved companion and the confidential partner of his life. The first lady a Japanese marries is considered the principal wife, but he may have as many secondary wives as his means will allow him to support. The husband may put away his wife on a most trifling pretext, but under no circumstances, and upon no plea whatever, can a wife demand a separation from her husband.

"Woman is without legal rights, and her testimony is not received in a court of justice."

INDIA.

MRS. THOMAS, in charge of the Girls' Orphanage, writes:—

"I like the idea of organizing a Ladies' Missionary Society. I hope you will do your best to promote it. With regard to ladies who propose to become missionaries, I believe that the more thoroughly accomplished a lady is the better she will be able to do her work here. The better class of native women covet European accomplishments more than all our practical knowledge and book learning. If we go to them first with these, we shall find the way open for the books and religious teaching afterward. One of the most successful young women now engaged in zenana work in Benares has a number of pupils in music, and is giving lessons daily on the piano. I think that anything that tends to cultivate their tastes, and refine them in any way, tends also to Christianize them."

In a letter of later date just received, she writes:—

"The overland mail came in last night, bringing a draft for Rupees 80, from the 'Woman's Foreign Missionary Society of the M. E. Church,' which proves that the Society exists, and is likely to be something substantial. I hope we may get the female medical missionary I wrote for. There are girls in the school who are looking forward to this new branch of study.

"Some of the older girls in the school have a great desire to be doing something for the women around them, and from these girls we may hope that many will go out to teach others of that Saviour they have learned to love, and through whose merits they have received such rich blessings."

Of Libbie Husk, one of these girls, Mrs. Thomas writes:—

"She says she knows she ought to work for God and means to do it. Often she begs me to take her to see the women or bring them where she can talk to them. She feels that she must do something for them. Her first conversation on the subject was during the Conference revival, when she, without doubt, got a rich baptism of the Spirit. This was manifest in her labors, night and day, for the salvation of the other girls. She prayed for and encouraged those who were penitent, wept and almost broke her heart over those who would not come to Jesus. She is very exemplary, and exerts a good influence in the school. Melissa is another, less demonstrative, but I believe she would go to the stake before she would make any compromise with sin."

MRS. MANSELL communicates the following concerning her work among the women in the mountains of Gurhwal:—

"I find these mountain women much quicker to learn than the women on the plains, but I never knew what real heathenism was until I came here. The women are exceedingly vile. The men here in the mountains all buy their wives, and it frequently happens that for some slight offense they sell them again. Sometimes being unable to pay the stipulated price, they return them to their parents or sell them to the highest bidder. The women, by being thus bought and sold, often become entirely faithless to their husbands, and, virtue being lost, give themselves up to lying, quarrelling, evil speaking, and wickedness of every kind, to such an extent, that it seems impossible for them to take another downward step. Sometimes we feel almost discouraged in working for such evil, degraded creatures, and are tempted to give up trying to do anything for them, and give all our time to the little girls. But conscience will not let us rest, so we keep on trying, feeling sure that God will bless our weak efforts in His own good time. Indeed, He has blessed us already. Thirteen of these women are already among our Christians, and are learning daily in the school."

THROUGH the kindness of a lady reader, we are permitted to make the following interesting extract from a private letter of a missionary in Shanghai, China.

"The Chinese have a superstitious reverence for their written characters. They believe that irreverence for the written characters will bring evil and all kinds of misfortune, while a reverence for them will exercise a most beneficial influence on the fortunes of individuals and of the nation. They imagine that no seeker of literary honor will ever win the laurel if guilty of this sin. They think it a crime which will insure the poverty of the person so thoughtless as to trample upon the written character. For this reason persons are sent in all directions to gather every particle of paper having characters upon it, and also taking bills from the wall, even a few hours after they have been posted. Each house, too, as a rule, has a small basket, in which it is the duty of all persons in the house to deposit paper with written or printed characters. This paper is afterwards burned and taken out to sea where it is offered to Neptune. Sailors always keep a stock on board in case of a storm. It is supposed to have a most powerful charm upon the god of the sea. The magistrate of this city (Shanghai) has issued a proclamation forbidding the posting of placards and bills of advertisement. He says, after telling the people of the impropriety of posting bills lest the characters should be profaned, 'We therefore issue this proclamation for the information of the people, medicine venders and shop-keepers generally. Hereafter, tradespeople of all grades will be allowed, on opening a new place of business, to post up bills *once* for the information of the public, but shops of long standing will not be permitted to issue any placards lest the written characters be defiled and profaned. Should any dare to act in opposition to this they shall immediately be brought up and severely punished. Tremble.'

"On the 18th of August, we had a slight eclipse of the sun. It was so slight as not to attract any attention from the great mass of Chinese, and only those who had intimations of it from foreigners, noticed it. It seems the Chinese have long been able to calculate an eclipse, but not correctly, and they seem utterly unable to advance in this science, therefore still retain their superstitions in opposition to all the evidence that can be brought forward in favor of the eclipse as a natural phenomenon. It is said that at one time clouds covered the sky so that the eclipse could not be seen. His courtiers immediately went into the presence of the emperor, to persuade him that heaven, touched by his virtues, had spared him the pain of witnessing the 'devouring of the sun.' They look upon the darkness which occurs as the result of a complete mastication of the one by the other. On this day the Chinese had everything arranged to make a noise. The soldiers were out, dressed in their best uniforms, and it is said they had out all the idols, ready for prostration, if necessary."

Children's Corner.

WORK OF SIX LITTLE GIRLS.

In another part of the paper is a call for *home workers*, who will take the lead in raising money in their own churches. A letter has just come to hand from Swampscott, Mass., from which it appears that there are workers there already. An Auxiliary Society to our Woman's Missionary Society was formed there last spring, and, encour-

aged by Sister T. J. Abbott, some of the little girls determined to save a portion of the money given them for toys, candy, etc., for the missionary cause. After saving for some time in this way, two of the little girls conceived the idea of holding a children's fair, to raise money to teach heathen children. Four other girls joined them, and with the encouragement and aid of their parents, the fair was held, and the girls cleared thirty dollars towards their object. Was not this pretty well? If the little girls of *thirty different churches* in New England would do as much, these girls could send out a lady missionary of their own to teach little girls in India or China. If Sarah Winslow, Jennie Brown, Eliza Thomas, Lavina Mellen, Nellie Goldthwait, and Alice Abbott, of the little church at Swampscott, could do so much, what could the girls of some of the large churches of our cities and towns do, if influenced by the same spirit. We hope that the little girls — and boys too — of Swampscott, will continue to save some of their spending money, for it will be far better to eat of the fruit of the Tree of Life forever, with some one saved through the aid of our money and prayers, than to eat those luxuries here, which please only for a few moments.

EAST INDIAN ORPHANS.

MRS. HOSKINS, in a letter written from Bijnoor, May 27, says: "Aunt M., here is a yarn for you. One night our orphans came to meet me as I came in from a walk, and O they were leading such a specimen of humanity, and with great glee said to me, 'Mem Sahib, here's another orphan, but O, he's almost dead!'

"After asking him a few questions, I said, How old are you? 'Seven years,' he said. Then how long has your father been dead? 'Forty years,' was his answer. I thought he did not understand me, so I asked again and had the same answer. You should have heard the merry peal of laughter, — but the little fellow insisted that it *might* be only thirty years, but he felt sure it was forty years since his father died.

"The poor child was simply a skeleton; he had even eaten clay, and now we think he will hardly pull through, he is so very weak."

Little ones, who eat abundantly, can you not do something for the heathen orphans whose parents have died in the famine? M. A.

REPORT FROM THE WEST.

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Aug. 15th, 1869.	

RECEIPTS OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY,

To September 17, 1869.

Treasurers of Auxiliary Societies will please report at the close of each quarter promptly, and those collecting moneys for the parent Society are desired to send in their receipts by the middle of each month, that the Treasurer may acknowledge them in the following number of "THE FRIEND."

Amount previously acknowledged,	\$499.25
BOSTON, HANOVER ST. CHURCH.	
LIFE MEMBER.	
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SWAMPSCOTT.	
Children's Mission Fair, gotten up by the follow-	

ing young ladies:—Miss Eliza Thomas, Miss Alice Abbott, Miss Sabina Mellen, Miss Sarah Winslow, Miss Jennie Brown, Miss Nellie Goldthwait, 30.00

SWAMPSCOTT AUXILIARY SOCIETY,

Through their Treasurer, Mrs. T. J. Abbott.

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Through their Treasurer, Miss S. A. Jenkins.

LIFE MEMBERS.

Mrs. Dr. J. M. Howe, Mrs. Hall, Mrs. A. M. Sandford, Miss S. A. Jenkins, 80.00

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MRS. THOMAS A. RICH, Treasurer,
706 TREMONT STREET, BOSTON.

THE HEATHEN WOMAN'S FRIEND

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HEATHEN WOMAN'S FRIEND.

"Behold the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold thy Salvation cometh." — *Isaiah* lxii. 11.

J. P. MAGEE, AGENT,
No. 5 CORNHILL.

BOSTON, NOVEMBER, 1869.

VOL. I. No. 6.

MEDICAL MISSIONARY WOMEN.

BY SAMUEL GREGORY, M. D.

"I have recently looked over, with much interest, the first three numbers of your 'Heathen Woman's Friend.' I was particularly interested in the paragraph in the July number, relating to female missionary physicians, an idea that I have advocated for the past fifteen years or more. I take the liberty to send you with this a copy of the *Boston Traveller*, containing an article on medical missionary women." — *Extract from a Letter from Dr. GREGORY.*

Christianity was introduced by the two great agencies of preaching the gospel and healing the sick. Its author was the Great Physician, the Healer of the bodies and the souls of men. "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." Such is a brief record of the missionary labors of Christ Himself; and when He had commissioned His apostles, "He sent them to preach the kingdom of God, and to heal the sick."

In the work of modern missions, medical agency has, to some extent, been employed; and it is receiving more and more attention from the various missionary boards. There is in Edinburgh a "Medical Missionary Society," established twenty-nine years ago, whose whole object is to educate, send out, and sustain missionary physicians in their labors in the foreign field. The Society has a medical school in Edinburgh, expressly for its purpose, and a dispensary for practice; and it is establishing medical missions at various points in Turkey, India, and China.

But notwithstanding the importance of judiciously adapting means to ends in the great work of evangelizing the heathen world; notwithstanding some hundreds of millions of women are out of the reach and out of the sight of ministers of

the Gospel and of medical men, no association, ecclesiastical or medical, has yet sent out a medically educated woman, though it is now over twenty years since the medical education of women commenced.

The benefits certain to result from sending out missionary doctresses are so great and so obvious, that the idea meets with the prompt and hearty approval of missionaries in the foreign field; a little of whose testimony will here be presented.

The late Rev. Dr. Dwight, more than twenty years missionary of the American Board in Turkey, wrote from Constantinople, in 1852, to a lady in this country, as follows:—

"But what I wish very briefly to say to you in the present communication is, that I feel quite sure that female missionary physicians, of the right stamp, would be most important auxiliaries to the missionary work in this part of the world. . . . I may be too sanguine, but it is my present belief that a well-taught female physician in this place, would find access to the families of all classes of the people, not excepting the Mohammedans, and she would not find time to attend to one quarter of the calls that would be made upon her professional services. If now, in connection with her medical knowledge and experience, she possessed the love of Christ, and the zeal of Christ for the maladies of the soul, how unlimited would be her opportunities for doing good! She would gain access where the missionary never can go, and access, too, to that portion of the community which greatly influences all the rest, for even in Turkey, where woman is so degraded, she still wields a mighty influence in society; for here, as everywhere else, it is true that those who stamp the character of the nursery stamp the character of the nation. I long to see the experiment made among us."

Seventeen years ago that deep desire was expressed, but the experiment has not yet been made. Similar testimony is given by Rev. Geo. Washburn, now missionary at Constantinople.

David H. Nutting, M. D., eleven years missionary physician of the American Board in Asiatic

Turkey, in a public address in Boston in 1867, spoke as follows:—

"For some time past my attention has been turned to the importance of educating and sending forth female medical missionaries. The more I look back upon my experience in Turkey, the more I reflect upon the customs of society and the state of the females of that land, the more I am persuaded that in no other way can so much be done for their elevation and enlightenment as by sending out among them well-educated, devotedly pious female physicians."

Rev. Horace S. Taylor, missionary in India, when in this country in 1867, remarked, in a letter to the writer: "An experience of twenty years in India induces me to say that female physicians there would be preëminently useful."

Medical schools have been opened at various points by missionary physicians, to educate native young men; but in order to benefit the female portion of society in Eastern lands, there is need of medical schools for women, with female instructors; or which fact the following is an illustration: Rev. Dr. Spaulding and wife, missionaries from Ceylon, being in Boston in 1867, the writer had a conversation with them upon this subject; and Mrs. Spaulding, in the way of illustrating the need of female physicians there, said the women would come for the missionaries' wives to go and minister to them in their sicknesses and distress, and she had tried to prevail upon them to employ the native physicians, educated in Dr. Green's missionary medical school; but they would not; they would die first.

The employment of male physicians for female patients is attended with great embarrassment, and, of course, with correspondingly small success. Miss Brittan, a missionary of the Woman's Union Missionary Society, of New York, communicates the following incidents from Calcutta:—

"Beautiful Star's mother-in-law is ill with a fever. I asked if she had a physician. 'Yes,' was the answer, 'one educated at the medical college.' On asking if the doctor might see his female patients: 'O, no,' she replied, 'a curtain is suspended in front of the bed, and through a hole she puts out her hand for him to feel her pulse, and through another she puts her tongue. The doctor asks questions of a female servant, who repeats them to her mistress, and the answers are delivered in the same way.'"

Again, in speaking of a Hindoo prince, the Maharajah of Jeypore, Miss Brittan says:—

"Some time ago a medical missionary was passing through the Rajah's territory, when his wife, the Ranee,

was very ill. The Rajah besought Dr. Valentine to prescribe for her, although only her tongue and hand were thrust through a slit in the bed curtain. Even though her life should depend on it, he could not have been permitted to see her."

When the Chinese ambassadors were in Boston, last season, the writer, through the interpreter, Teh, had an interview with the physician of the embassy, Dr. Tso. The doctor stated that the practice of the obstetric art in China was wholly in the hands of women. This statement agrees with other testimony. For example, Dr. William Lockhart, an English missionary physician in China, after twenty years experience and observation there, in speaking of this department of the profession, says, "This practice is, in China, left entirely to women." The same is true of India and the Turkish Empire. Teh remarked that when the Emperor's wives were attended, in case of sickness, the doctor was not allowed to see or touch the patient; but a string was tied around her wrist, and passed through a window into another room, where the physician sat, and ascertained the state of the pulse by holding the string between his thumb and finger. The conversation, of course, was carried on through a third party. Among the common people, he said, the doctor could feel the woman's pulse and see her tongue. In reply to the question as to sending out educated female physicians, to teach their women the medical art, and to practice, the doctor expressed his approval of the idea, without qualification. The interpreter, for himself, said it would be a very good plan, and it would receive encouragement from the government officials. The other interpreter, Fung, coming into the room at that moment, and having the proposition stated to him, pronounced it good, very good. In an interview with the Chief Ambassador, Mr. Burlingame, he expressed his decided approval of the plan of sending out a medically educated lady to Peking, and his readiness to do what he could to insure the success of her mission. There is every reason to believe that thoroughly educated and skillful lady physicians would be very popular personages among all classes, and especially in the higher grades of society; and that they would be gladly welcomed to the Sultan's harem, the Hindoo zenana, and the imperial palace at Peking.

But the most important work of all for the medical missionary woman would be, to teach the native female practitioners, in schools, dispensaries, and hospitals, that would be opened in the

chief cities for the purpose — a work which, of course, none but female teachers would be allowed to do. Such institutions would be aided and encouraged by people of high caste and low, as anything that relieves physical suffering and saves life, is readily appreciated. Those who should go out from these training establishments, instructed in the healing art, and in the principles of Christianity, would scatter abroad, and in turn become teachers of other women; and thus this educational agency would relieve a vast amount of human suffering, and constitute a most effectual and expansive method of carrying out the divine command, to heal the sick and disseminate gospel truth.

From the foregoing facts and testimony it is evident that women physicians must be most important auxiliaries to the missionary force in the foreign field. So clear is the case, that the difficulty now is not a want of readiness on the part of missionary boards to send out such women, but the want of the women to send. It is, therefore, necessary that the promoters of missions, and especially the women's missionary societies of the different denominations, should search out the right candidates, and help them, by encouraging words and pecuniary aid, to obtain a medical education, with a view to the missionary work.

There are now medical colleges for women, affording ample facilities for such preparation; and the one in Boston (with which the writer is connected as Secretary) has, moreover, scholarship funds, by means of which students, without regard to their present place of residence, or future field of labor, can have free tuition. And, while a suitable number of missionary women should go through the full three years' course, and take their medical degrees, it would be well for all who are to go out, whether the wives of missionaries or single women, to attend a term of medical lectures in some college. The scholarship aid alluded to is available to such, as well as to those who intend to graduate; and, of course, it is free alike to the missionary students of all the religious denominations.

FEMALE EDUCATION IN INDIA.

THE following extracts from Mission reports from six different missions, show the interest and increase in Female Education in India: —

"Our system of education would be incomplete, if we did not endeavor to educate the females, for they exercise, though now in a wrong direction, a powerful influence over the young and rising generation. The usages of native society have hitherto prevented many girls from being educated. 'You may educate my sons,' says a Hindu father, 'and open to them all the stores of knowledge, but my daughters you must not approach, however benevolent your designs. Their ignorance and seclusion are essentially necessary to the honor of my family' — a consideration of far greater moment with me than any mental cultivation which I can estimate. They must be married at an age when your plans of education could scarcely commence.' Yet their elevation to their just rank and influence in society must form a prominent feature of any scheme having for its object the evangelization and civilization of this country."

SUCCESS.

CALCUTTA. — I am happy to say that the "zenana system is flourishing with us. About thirty zenanas are open to our agents, and upwards of one hundred and fifty women and girls are thus receiving instruction, while about two hundred more are being taught in our other schools. We are convinced that nothing will help forward the happy day that is to dawn upon India with greater certainty than the training in a simple, Christian way, of the daughters of this people."

Another Calcutta writer says: — "In all the houses we visit, the ladies are most deeply anxious for social improvement, and in most for religious improvement also." Another writes, "I feel sure that a few under my charge have sought and found our precious Saviour."

Connected with all the missions of Calcutta and vicinity, there are not less than three hundred zenanas regularly visited, and not less than one thousand ladies under instruction. Beside the large number of mission schools for girls, reports show that most of these schools have been established within the last seven years.

MYSORE.

"We have 2,546 children under instruction, being an increase of 436 for this year. A good proportion of this increase has taken place in our girls' schools. In all our schools Bible teaching occupies the first place, and some of the boys and girls in our boarding-school are now members of

our society. It is a pleasing fact that the two most intelligent and zealous native women engaged in our mission work, are fruits which we have gathered from our educational work. The prejudices against female education are giving way, and the advantages are beginning to be seen and appreciated. In one school we now have thirty-nine girls, where we had only sixteen a short time ago."

CANARESE.

"During part of the year, we have employed a native woman as a Bible reader. Her duty has been to visit the native women at their houses, to instruct them in the word of God. At the end of November, last year, we reported thirty-one girls in our girls' school. In the July following, we numbered eighty-two, and at the end of November this year, one hundred and six, making a total increase for the year, of seventy-five. Perhaps the most pleasing feature connected with the increase, is its steadiness."

We might multiply extracts, showing that wherever Christian women are at work for the social and religious redemption of India's enslaved daughters, they are having success.

In our own mission, where ten years ago no light shone for woman, there are more than three hundred women now connected with our little native churches, and laying the foundations of Christian homes, and more than six hundred girls in our schools, learning the purity and liberty of the Gospel, showing us what earnest, prayerful effort can and will accomplish.

DOMESTIC LIFE OF THE HINDOOS.

LET us take a look at one of their homes. The family is patriarchal. The father is the head; his sons, one after another, marry, and bring home their wives. The women of the household mingle freely together, but the brothers never see each other's wives. Think of the life of these women. They are ignorant; they know not a letter of their language. Why should a woman learn to read? What godd would come of it?

They cannot go upon the street. If they visit a neighbor, it must be in a close palankeen, their faces veiled. They know nothing except family gossip. They cannot do the plainest sewing. The little tow-head on the lowest seat of an infant school in America, sewing patchwork, can use the

needle more deftly than most of the wives of these millionaire baboos.

A Hindoo girl is affianced by her parents, at the age of four or five, and is usually married at twelve. Being a wife, she is shut up the rest of her days, with nothing to do. She has no knitting, no embroidery, no needlework; surrounded by books, yet not knowing how to read. Her room is a blank wall. Her only duties are the performance of the daily *poojas*, — worship of a little brass or stone image, in the form of a monkey, or a figure with six arms, and four faces, hanging flowers round its neck, sprinkling it with water, bowing before it, walking round it, talking to it, as little girls talk to their dolls, lighting wax tapers; nothing but this, except to dandle her children, bring food to her husband, eat her own, and rearrange the folds of cloth which serves for a garment; doing this, and sleeping the rest of the time, from morning till night, from night till morning, through the days, the weeks, the months, the years, from childhood to old age! Such is the unvarying life of the women of the upper classes.

Hindoos who read the "Rig Veda," "Macbeth," "Faust," the "Inferno," "Orations of Cicero," and the "Odyssey," in their original languages, are beginning to feel that there is an awkward gap in their system of life. The Hindoo upper classes are too intellectual to be grossly sensual. They are not polygamists, are fond of their wives, love their children, *especially if they are sons*. The baboo comes home from the counting-house, when the day's work is ended, reads a play from Shakespeare, an article from Blackwood, or Longfellow's last poem; and then arises the painful reflection, that, so far as this is concerned, his wife is an idiot!

COFFIN'S *Our New Way round the World*.

WORK FOR HEATHEN WOMEN.

BY MISS M. ANNESLEY.

STIMULATED by the example of ladies in other evangelical denominations, is it not time that Methodist women engage more actively in this great work of blessing their heathen sisters? And it is necessary for us to do *something* that will alleviate the *care* and *burdening sympathy* of our female missionaries in those lands where the climate presses so heavily upon them. Their hearts are oppressed often with the sight of a great deal to do, their health feeble, and their

means very much hampered. One in her letter says, "If I only had Mrs. B.'s money to satisfy the hungry, and aid these poor Christian women by teaching to help themselves."

Now the door for female religious instruction is widely opening in India and China, — fathers and husbands hail the teacher to their wives and daughters; and more can be employed than are now in the field so ready for the laborers. One missionary says, "It is utterly impossible for a preacher of the gospel in heathen lands to make any attempt for the culture of women. It requires the personal effort of Christian women, who only can drop within their barren hearts the first seeds of Christianity."

Another says — "The gospel needs to be taken to the women of India, but as a man, I feel myself cut off from half of the people who would be most ready to listen to the precious words of our Lord. A conversation like that at the well of Samaria would be an impossibility to a woman in Bengal. The strength of my feelings on this point, and the impossibility that I can convey the gospel to them myself, makes me esteem very highly the labors of all who are doing what I cannot do. I feel more and more that our Lord has a great work and a great reward for all those who heartily engage in it."

HEATHEN WOMAN'S FRIEND.

BOSTON, NOVEMBER, 1869.

PROPOSED CHANGE IN THE ORGANIZATION OF OUR SOCIETY.

WHEN the Woman's Foreign Missionary Society was organized by the ladies of Boston, it was with the design of uniting Methodist women of every portion of our country in labors for the Missionary Cause. The Constitution adopted did not locate the Society, yet the administration was vested in an Executive Committee necessarily holding its meetings in Boston, until the coöperation of ladies from other parts of the country could be secured.

Many Christian women were soon found ready to enlist in this cause, and important auxiliaries were organized in New York, in Chicago and vicinity, in Cincinnati and many other places.

Hence our Society is now endeavoring to perfect a plan for dividing the Church into Districts,

similar to the Mission Districts of our Missionary Society, and arranging for a Branch Society for each district. A General Executive Committee will then be raised, composed of certain officers or delegates from each of these Branch Societies. The General Executive Committee will meet annually to arrange a general plan of work, while the Branch Societies will have power, through their Executive Committees, to work out this plan. This arrangement will give the Branch Societies equal right in the administration of the affairs of the Society, and will also give to each Branch a special work, and special missionaries. Thus we hope more fully to interest all Methodist women in our cause.

FAREWELL MEETING.

THE farewell meeting, which was announced in the October number of our paper, was held in Bromfield Street Church, October 5th. The house was filled with friends interested in the cause, and although we were disappointed in not hearing from all the speakers who were expected to be present, the meeting was one of deep interest, and an occasion long to be remembered by those who had labored so earnestly to secure the means to send out our two first missionaries, who were soon to go forth to the work assigned them in India.

Miss Swain was not present, as was expected, but Mr. Parker, in his remarks, explained the nature of the work to which she was sent, and the importance of this new movement of sending out medical ladies to our foreign missions. We believe that the honor of sending out the first lady physician to foreign lands, belongs to our Society, and we trust that many more ladies in our Church will be found willing to aid in carrying on the important work to which Miss Swain goes.

Mrs. Twombly, in behalf of the Society, made the closing address, in which she remarked, that thus far in the history of our Society, whenever money had been required for any work, there had always been sufficient in our treasury for that work. She closed with a few parting words to Miss Thoburn, assuring her of the sympathy and prayers of the ladies, as she went forth to her distant field of labor. Miss Thoburn responded in a few earnest words, expressing her determination to work, trusting in Jesus for help.

At our regular Quarterly Meeting, which was held October 14th, we had the pleasure of meet-

ing Miss Swain, and the hour was spent in exercises appropriate to the occasion. We feel that God has greatly favored our cause from the beginning, and that we have special reason for gratitude that we have placed under our charge two missionaries, who are so well fitted for their work, and who go forth with a firm reliance on God for success.

The money for sending out these ladies has been raised in different parts of the country. Our New England societies have contributed liberally, and the ladies in New York and Brooklyn have especially aided in raising funds for the medical lady, while Mrs. Willing's untiring efforts in the West have cheered our hearts and strengthened our hands for the work we have undertaken.

We expect these ladies will sail from New York November 3d, and we trust that they may be followed by the prayers of the Church, that they may have a speedy and prosperous voyage, and reach their destination fully prepared to labor successfully in winning souls to Jesus. We expect frequent reports from them, of their journey and of their work, for publication in the *FRIEND*.

PUT YOURSELF IN HER PLACE.

You are a Christian woman. Yonder in the gloom of paganism cowers your sister. You have a chance for mental culture. She has none. You may be poor, but public schools and libraries are open to you. If you have health and energy, you can, by close economy, eke out enough to give yourself a classical education. Some of the best colleges and universities of the land are accessible to you. She may not even learn the alphabet. If she is poor, the only honest way open for her leads to the severest toil, in fields, and on public works, such as Americans shirk off upon the Irish and Chinamen; side by side with the lowest, vilest men; paid barely enough to buy the cotton rag she wraps around her, and the rice that keeps soul and body together.

If she is rich, or rather, if her lord and master is, he pens her up in utter stupidity and idleness. If that law of human mind holds good in Paganism, that rules everywhere else, —

*"A millstone and the human heart are ever turning round,
And when there's nothing else to grind, they must themselves be ground,"*

can we conceive of any greater wretchedness than

the restless inactivity of the zenana or harem? What swarms of slanders, envies, and bitter jibes must be hatched in these nests of ignorant indolence!

If you have talent, you may write books, paint pictures, carve statues; and you are paid for them, according to their merit. No matter what gifts she has, they only add a keener hurt to the galling of her chain.

You may travel from one end of the continent to the other, alone, if you will keep within the limits of Christian civilization. She cannot, go to her mother's, a half mile away, without being thickly veiled, and closely guarded.

If your husband strikes you, the town rings with his disgraceful conduct — his utter unmanliness. She expects her husband to cowhide her occasionally. His passions are fierce and unmanageable. The least thing may throw him into a rage. If he takes her life, it is nothing. The law does not meddle with such trifles as the murder of a woman!

Your Bible teaches that "there is neither male nor female, but all one in Christ Jesus." One in work, one in the favor and confidence of the Master, one in effort, one in reward.

The Chinaman's creed makes no more provision for the immortality of women, than for that of cattle. The sacred books of the Hindoos rank women below the brutes. You go to church, and sit beside your husband, listening to the same religious teaching. You work beside him in the Sabbath-school. Your voice rises above his in the hymn of praise. You may lead the thought of the congregation Christ-ward in prayer. You may instruct them, by holy experiences, as did the daughters of Philip the Evangelist. Your sister, the other side of the globe, must not be seen in a religious assembly. Her lord stalks into the mosque. She creeps up into the gallery, and listens through a heavy lattice and thick veil.

Now swing yourself round the other side of the planet. Put yourself in the place of your pagan sister. Crouch at the feet of a fiery master. Take the brutal burdens and blows. Spend your years in the stupid meanness of the harem. I think you would come back to America, resolved to toil, struggle, sacrifice, even till years of hard work should lay you in your grave, but that some of these dark-souled prisoners should get a glimpse of Christ's free day. Paul's measure of philanthropy was to "remember those in bonds, as bound

with them." May the Lord Jesus give the women of America just this sympathy for their pagan sisters.

J. F. WILLING.

Children's Corner.

HOW LITTLE GIRLS IN INDIA ARE SOMETIMES STOLEN FROM THEIR PARENTS.

BEFORE the Christian people governed India, wicked men used to buy or steal little girls in one part of India and take them to other parts of the country and sell them to other wicked people. They would get the brightest, prettiest little girls that they could find, as these would sell so much better than others. Even kings and great men encouraged this wicked trade and would often buy pretty girls themselves. But when the Queen of England began to rule over India, she tried to put a stop to this wicked custom, and punished all who still tried secretly to carry it on. Yet sometimes little girls are stolen, even in these days, and sold to wicked men. A missionary in one part of India, reports that there are eleven little girls in his orphan school who were sold in this way, and found again and rescued by the Queen's magistrates, and their parents not being found, they were sent to the Christian orphan school.

Two or three years ago, a very pretty little girl, evidently from the higher classes of society, was brought to one of our missionaries in India. The policeman who brought her, said she had been stolen from her parents, in some distant part of India, and had been sold in the city where the missionary lived, to become worse than a slave of a very bad man. Some of the people found out about her, and went and told the magistrate, who punished the wicked man, and sent the little girl to the missionary, as he could not find her home. She was very happy to find such a good home, and to be treated so kindly, and she is now in the girls' orphan school learning to follow Jesus, and being prepared to teach other heathen girls when she gets old enough. Do not you children feel sure that Jesus still loves little children, that He saves them from wicked men, and leads so many of them to the missionaries?

In the October paper you will find another story of little "Sundari," written by Mrs. Thomas. Let all the children read that also. Mrs. Thomas has more than one hundred girls in her orphan school.

REPORT FROM THE WEST.

Societies Auxiliary to the W. F. M. S.

[Continued from the October number.]

- New Milford, Ill.
Mrs. Wm. Heagle, Cor. Sec.
52 members, 38 sub. H. W. F.
- Rockton, Ill.
Mrs. H. G. Merrill, Cor. Sec.
56 members, 30 sub. H. W. F.
- Roscoe, Ill.
Miss Clara Aylworth, Cor. Sec.
26 members, 47 sub. H. W. F.
- Brickton, Ill.
Miss Bell Bundock, Cor. Sec.
23 members, 9 sub. H. W. F.
- Evanston, Ill.
Mrs. O. Willard, Cor. Sec.
76 members, 25 sub. H. W. F.
- Elgin, Ill.
Mrs. G. B. Adams, Cor. Sec.
112 members, 18 sub. H. W. F.
- Chicago, Ill.
Maxwell St.
Mrs. R. Manly, Cor. Sec.
84 members, 38 sub. H. W. F.
- Park Avenue,
Miss H. Springer, Cor. Sec.
70 members, 70 sub. H. W. F.
- Grace,
Mrs. J. O. Perry, Cor. Sec.
36 members, 20 sub. H. W. F.
- Wabash Avenue,
Mrs. L. S. Rounds, Cor. Sec.
65 members, 23 sub. H. W. F.
- Trinity,
Mrs. Wm. Whitehead, Cor. Sec.
67 members, 18 sub. H. W. F.
- Oakland,
Mrs. Wm. Rand, Cor. Sec.
38 members, 30 sub. H. W. F.
- Lanark, Ill.
Mrs. E. M. Van Vechten, Cor. Sec.
29 members, 5 sub. H. W. F.
J. F. WILLING, Rockford, Ill.

Sept. 21st, 1869.

We are glad to present the following auxiliary societies to the notice of our friends. We would also suggest to the Corresponding Secretaries of other auxiliaries, that they send us exact reports for similar publication.

Milwaukee, Wisconsin.

Mrs. I. L. Hauser, Cor. Sec.
12 members, 30 sub. H. W. F.

St. Clairsville, Ohio.

Miss S. A. Craft, Cor. Sec.
29 members.

Delaware, Ohio.

Mrs. C. A. Lacroix, Cor. Sec.
20 members, 24 sub. H. W. F.

New Bedford, Mass., County St. Church.

Miss E. W. Bowman, Cor. Sec.
38 members, 20 sub. H. W. F.

Swampscott, Mass.

Mrs. T. J. Abbott, Cor. Sec.
16 members.

RECEIPTS OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY,

To October 17, 1869.

Treasurers of Auxiliary Societies will please report at the close of each quarter promptly, and those collecting moneys for the parent Society are desired to send in their receipts by the middle of each month, that the Treasurer may acknowledge them in the following number of "THE FRIEND."

Amount previously acknowledged, \$1,037.50

BOSTON, BROMFIELD ST. CHURCH.

LIFE MEMBERS.

Mrs. Isaac Rich, Mrs. Jacob Sleeper, 40.00

MEMBERS.

Mrs. John Smith, Mrs. D. W. Gardner, Mrs. F. B. Webster, Mrs. Brooks, Miss Mary Eichorn, Miss J. M. Houston, Miss J. F. Goodwin, 7.00

BOSTON, GRACE CHURCH.

Martha Cole, 21.00

CHARLESTOWN, TRINITY CHURCH.

Mrs. Sarah A. Higgins, 1.00

ROXBURY, WINTHROP ST. CHURCH.

MEMBERS.

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HEATHEN WOMAN'S FRIEND.

"Behold the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold thy Salvation cometh." — *Isaiah* lxii. 11.

J. P. MAGEE, AGENT,
No. 5 CORNHILL

BOSTON, DECEMBER, 1869.

VOL. I. No. 7.

OUR WORK IN LUCKNOW.

BY MRS. LILLIE M. WAUGH.

It is a cause of great thankfulness to us, that the native women of Lucknow are now much more accessible than at any former period, and indeed more so than those of most of the cities of Northwest India.

Although in intelligence and education they are still far behind their Bengali sisters of Calcutta, yet English ladies are welcome to many of the *zenanas*, while hundreds of native women and girls are regular attendants at the Mission and Government schools.

At present a native lady who can read and write, is considered quite a superior person, and if to this she can add a slight knowledge of geography, arithmetic through long division, and a corresponding acquaintance with grammar and the history of India, she is very learned!

The better class learn to read and write from fathers, husbands, or *moulvies* (paid teachers), at home. Those who attend our schools are generally of the middle class. They are carried to and from school by *kahars* or bearers, in small, closely covered *doolies*, which are in the style of a palankeen, but very small and light, covered with coarse cloth, and each borne, by means of a bamboo pole, on the shoulders of two men. Each school of twenty or twenty-five scholars requires two *doolies* and four bearers, a woman to wait on the girls, a rented house, and a *teacher*, at a total cost of from \$15 to \$20 per mensem.

The progress of the girls, to one who has learned the rudiments within the four walls of a New England district school-room, is painfully slow and discouraging. This is partly owing to ignorance of *teaching*; but more to that Oriental indolence, which is the striking characteristic of rich and poor, learned and ignorant, alike.

I often smile, as I remember the amusing picture presented by one of the teachers in school one morning. She had been cutting sugar-cane for the little children, and when she finished, the juice was dripping from her fingers. Too indolent to step across the room and wash her hands, she sat on the mat, her elbows resting on her knees, her dripping fingers stretched out to avoid soiling her silk dress, waiting and watching, till some one should come in, who would bring water to pour on her hands! What can we expect from a teacher who hasn't energy enough to go and wash her own hands? This is not at all exceptional, but a single specimen out of a thousand.

But with all the discouragements, — which only those who have labored patiently, day after day, and month after month, among our Oriental people, can understand, — there is a brighter side of the picture, which appeals to the heart of every Christian woman.

The New Testament, especially the Gospels, is one of our text-books. It is used *only* in *mission* schools, and its effect is becoming apparent even now. One of our oldest and best teachers has become so clearly convinced of the truth that Christ is the only Saviour of men, that her love for her children alone now prevents her from being baptized.

More than a year ago, she was in great trouble. She was telling me, one day, that her husband wanted to exercise a good Mussulman's privilege, and take another wife. He had been away from home, had *fallen in love* with some one whom he intended bringing home. He desired his wife's consent, that they might all get along *pleasantly*. She said she would *never* live with a second wife.

"But," I said, "that is a part of the Mussulman-religion, all lawful and right. Why do you object?"

"Ah!" she said, "we know Mohammed proclaimed this as God's command for *men*, but he was very careful that his favorite daughter Fatima's husband should have but one wife so long as she lived! Why did she not set us an example of patience?"

"Well," I said, "I should think you would see the difference between the pure religion of Jesus, which forbids polygamy, and your own, and choose the former."

She said, "Since I began to teach school and read Christian books, I *have* seen it, and like the Christian religion very much. I have studied our own books and the Koran diligently, but there is no hope in them for woman. A man can do any amount of wickedness and be saved, by reading his prayers; but, according to the Mussulman faith, a woman's destruction is as certain as man's salvation, no matter how good she may be, or what she may do."

She often came to see me, and I gave her a Testament which she had read and re-read in secret, well knowing that her husband would give her no peace, if he even suspected what was going on in her heart. Her opposition to her husband's second marriage gained her the victory. She is now reconciled to him, but is still unsatisfied with her spiritual state, and it is most affecting to hear her tell of the difficulties which beset her path.

She says she has prayed many times, that *God would take from her heart her love for her children.*

She cares but little for her husband, I judge, but *fears her love for her children will ruin her soul!*

She has two beautiful daughters just married, and as soon as she makes known to her friends that she has changed her faith, they will never allow her to see them again.

How many Christians would be able to endure the test of giving up *all*, literally *ALL*, for Christ?

Will not those who are mothers, whose homes are their happiness, remember before God this *mother*, and ask for her the heavenly light which shall brighten her dark path?

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

She said last night, "O, if I could only *know* that God hears my prayers!" and added, pointing to Robby, my little boy, standing beside me, "He is very *sinless*, ask *him* to pray for me; God will certainly hear *his* prayers!" Her oldest daughter is also "almost a Christian;" but father, husband

and friends are all bigoted Mussulmans, and to profess Christianity would be doubtless at the risk of their lives.

But even more hopeful than zenana schools is the work of Scripture readers. Priscilla, a lovely Christian woman, a Bengali, but for some time a resident of Lucknow, is now going from house to house, among the poorer class of Hindus and Mussulmans, reading and explaining the Scriptures, and is gladly received everywhere. The women say, "This is all new to us; when will you come again to tell us these good tidings?"

Yesterday, as she sang a Christian hymn in Hindi, one very old woman wept and said, "This is true, but when I go back to my toil, to my grinding at the mill, I shall forget these precious words. When will you come again and talk to us?"

God has been very good to us in giving us these tokens of His presence and blessing, but what can one or two ladies do, among so many thousands steeped in ignorance and superstition?

May we not hope that in this field of usefulness and blessing to all who enter it, — a field entirely inaccessible to the *missionary*, — we may have help from noble women in America, whose hearts are glowing with love for their Saviour? Were there funds on hand, I could to-day employ two or three additional Bible-readers, to go among the one hundred thousand perishing women of this great city. Three of our native Christian women, possessing the requisite qualifications, are ready to commence work, and only require such remuneration as will free them for the work, by enabling them to employ others again, to do the work of their homes. From \$3.00 to \$5.00 per mensem, is enough for ordinary Bible women, and we hope soon to have our hands strengthened so that several may be sent into this whitening harvest.

LUCKNOW, India, July 10, 1869.

FEMALE MEDICAL CLASS IN NYNEE TAL.

BY MRS. E. J. HUMPHREY.

IN December, 1868, Pundit Nund Kishore, a native gentleman whom we had formerly known in Moradabad, and who is now Deputy Collector of Kumaon, came to see us in Huldwañee, at the foot of the mountains, where we went to spend the cold season.

He was delighted to find that Mr. Humphrey had studied medicine during our stay at home, and at once expressed his hope that he would assist him in carrying out a scheme that he had had

in mind for some time, namely, to educate some native women in midwifery and diseases of women and children.

He was very earnest in picturing the suffering that often ensued from the malpractice of the ignorant, superstitious, native midwives, and the hopeless agony of women stricken down by disease, and no one to help. He proposed to furnish half the necessary funds from his own and his friends' subscriptions, and to try and obtain the other half from Government.

Mr. Humphrey of course consented to do what he could in the matter, and application was at once made to Sir William Muir, the Lieutenant Governor of the Northwest Provinces, for aid; but although favorable to the plan, he met with so many objections from medical gentlemen, that a long delay seemed likely to ensue.

Meanwhile, Mr. Humphrey had found several Christian women willing to enter the class, and it was necessary to know at once if it was really to be opened or not; accordingly Colonel Ramsay, C. B. Commissioner of Kumaon and Gurhwal, through whom the application had been forwarded, withdrew the paper, and became personally responsible for the remaining funds. By some exertion, nine women were secured for the class, which was opened May 1st, 1869.

Three of the women were reared in our Orphanage, and make very rapid progress. Three others are from the Sikh community near Moradabad, one is an excellent hill woman, the wife of our native preacher, another is our Bible reader, and our ninth is from the Almora Mission of the London Missionary Society. The class has progressed well in their studies hitherto. One of the women has already seen some service, and application has been made to us for their services for Europeans. There is not the slightest doubt but that abundant opportunities will present themselves for usefulness, as soon as the women are fitted to go forth.

NYNNE TAL, India, July 21st, 1869.

SCRAPS FROM A TWENTY THOUSAND MILES JOURNEY.—ST. HELENA.

BY MRS. ANNIE R. GRACEY.

AFTER leaving the Cape of Good Hope, we made direct for the island of St. Helena, situated in the South Atlantic Ocean. We were but eight days in running the distance, some seventeen hun-

dred miles. We sighted the island on Wednesday morning, February 27th. The sound from the mast-head of "land ho!" brought everybody on deck, and we strained our eyes for a glimpse of what seemed only mist in the distance, but with the aid of glasses, we could distinctly see the land, a sight for which our eyes ached. We were sailing at about eight knots an hour, and the appearance of the island, as we approached, was very fine.

First we saw the rugged outline, and then the more distinct lines, the deep-cut gorges, the bare mountain sides, the vegetation, then the forts, the shipping in the harbor, with flags of various nationalities floating in the breeze, all presenting one of the most varied and beautiful sights I ever witnessed. We sailed nearly around the island, and came to anchor in the harbor of Jamestown. We lay near two or three dismasted slave ships, which had been captured and taken in by an English man-of-war.

This island stands alone, detached from any group, and twelve hundred miles from the nearest land on the coast of Africa. It is ten and a half miles long, by six and three quarters broad, and about twenty-eight miles in circumference. It presents to the sea, throughout its whole circuit, nothing but an immense wall of perpendicular rock, from six to twelve hundred feet high. The rocks are separated by a number of fertile, verdant, and very beautiful valleys. On the summit is a large plain, containing about fifteen hundred acres, covered with grass and capable of every kind of vegetation. The loftiest eminence is called "Diana's Peak," nearly in the centre of the island, and 2,700 feet above sea level.

There are only four openings in the great wall of rock which environs St. Helena, by which it can be approached with any degree of facility, and these openings are all strongly defended by cannon. The sides are so rugged, that it would be almost impossible for any enemy to land.

The island was discovered by the Portuguese, in 1501. They saw the importance of the place as a station of rest for East India vessels, and with this in view, they planted fruit-trees, introduced goats, fowls, etc. On the decline of the East India trade, the station was neglected, and at the end of the sixteenth century, the Dutch easily got possession of it. In 1651, they withdrew to the Cape, and the English took possession of it. In 1665, war broke out between England and Hol-

land, and the Dutch captured it, and lost it again.

The climate is temperate, not being subject to extremes of heat or cold. It is exempt from thunder and lightning, storms and hurricanes. The trade winds blow steadily, but only a fresh breeze. There are frequent and violent rains. The soil is fertile, and crops are raised in succession, without regard to change of seasons. There are trees and ferns of almost every variety.

Jamestown, the only town on the island, contains about six thousand inhabitants. The principal street consists of a number of neat and well built stone houses, and a large number of European stores. There are three churches, one Catholic, and two Episcopalian, and I believe a resident Bishop. There is also a small paper published on the island, called the "St. Helena Herald."

MRS. KELLOGG, who is engaged in zenana work in Furruckabad, Northern India, says that she is now asked on every hand to teach the women to read. Only one who has been acquainted with India can appreciate the change of sentiment which this indicates. She mentions a keen young lawyer, professedly a Brahma, or Deist, who asked her for a catechism to teach his wife from. Said Mrs. Kellogg: "Have you taught your wife to read, then?" "O yes, she can read anything." "But why teach her the catechism?" "I want her to read some religious book." "But you do not believe in Christ? why teach our catechism? Will you teach her a lie?" This staggered him a little; but he replied, "I do not think it such a lie as will hurt her — it is the best thing I know." From all parts of the Northern India Mission there are similar reports of increased interest in the work among the women. The better class of natives are getting to be ashamed of having ignorant wives. — *Exchange*.

GREENLAND.

DR. HAYES gives a pleasant picture of domestic life in a missionary's family in Greenland, and also a hint of Esquimaux fashions in dress. After finding his way to the parsonage he says: "I tapped at the door and was ushered into a cozy little apartment by the oddest specimen of woman-kind that ever answered a bell. She was a full-blown Esquimaux, with copper complexion, and black hair, which was twisted into a knot on the

top of her head. She wore a jacket which extended to her waist, seal-skin pantaloons, and boots reaching above the knees, dyed scarlet, and embroidered in an astonishing manner. The room was redolent of the fragrant rose, and mignonne, and heliotrope, which nestled in the sunlight under the snow-white curtains. A canary chirped on its perch above the door, a cat was purring on the hearth-rug, and an unmistakable gentleman put out his soft white hand to give me welcome. It was the Rev. Mr. Anton, missionary of the place. Mrs. Anton soon emerged from a snug little chamber adjoining. Her sister came in immediately afterward, and we were soon grouped about a home-like table."

HEATHEN WOMAN'S FRIEND.

BOSTON, DECEMBER, 1869.

MISSES Thoburn and Swain sailed Nov. 3d, from New York for India, *via* England. The expected report of the farewell meeting, held Nov. 1st, at the Bedford Street Church, has not yet reached us.

THE fifty-first Anniversary of the Missionary Society of the M. E. Church, was celebrated at New York on the 14th and 15th ult., with unusual spirit. Late receipts from the Western Conferences not only covered the indebtedness of the Society, but even left a surplus of several thousands in the treasury. For the first time in the history of the Society, the chief gathering was held in Cooper Institute, which was well filled. In the closing speech of the evening, Bishop Simpson paid an eloquent and most cordial tribute to the ladies of our Church for the zeal and enterprise manifested by them during the year in the organization of the Woman's Foreign Missionary Society.

FACTS FOR CHRISTIAN WOMEN.

WHEN it is stated that there are 300,000,000 of women still in the darkness of heathen night, and in the bondage of heathen superstition and tyranny, the statement is difficult to comprehend, because we can scarcely conceive of so vast a concourse of people. Suppose that these millions of degraded women were to rise up and pass in review before us, their Christian sisters, marching

so that we could count sixty persons each minute. They pass by us at this rate all the day for twelve long hours, and we find that 43,000 have passed us. Again the second day the procession moves on, and day after day, until on the twenty-fourth day we find that one million have been counted. Thus these women move on in their fearful darkness, bearing on their bodies and in their countenances marks of their degradation and misery. Days grow to months, and months to years, still the procession moves on. She who started as a pretty, innocent little girl, has grown to womanhood, yet with all that is lovely, noble, and pure in her nature crushed out in her growth. For twenty long years we must stand and count ere we number the last of this sorrowful procession of 300,000,000 heathen women, whom Satan hath bound in such galling chains "lo, these many years."

While this procession is imaginary, the *numbers* and *condition* that it shows are awful facts, that should move our hearts and hands to worthy deeds for the redemption of these lost ones. Will Christian women continue to spend so much time, talent and money to adorn their dying bodies, and leave these immortal souls uncared for to perish for lack of knowledge. Let us view these millions in yet another aspect. Behold them as they pass away from this world, beyond the reach of our aid, into that future which has always been so dark and dreadful to them. How rapidly the procession moves now, resting not day nor night, for death knows no rest. In *one hour eight hundred* pass through death's door, and enter that, to them, dark future. Their heathen friends are seen burning lights on their sacred streams, or on their graves, to try to remove a little of the gloom and terror that rests down upon their souls, but how hopeless the task. While we pause to consider the condition of those who thus pass away, the procession moves on, until in a single day *twenty thousand* have passed away.

Do not these facts teach us that what we do should be done quickly? *Twenty thousand* heathen women, with all their sin, with their fear of death, and their dread of the awful future, pass into eternity on an average every day. It is indeed a fearful sight to see these millions hastening to destruction; but is it not almost as melancholy a sight to see Christian women quietly, carelessly sleeping the while, instead of putting forth the most strenuous efforts to save them?

WOMAN'S BOARD OF MISSIONS.

THIS Society was organized in Boston about two years ago, and the "Board for the Interior" located at Chicago about one year ago. At the first annual meeting of the Board located in Boston, held Jan. 5, 1869, the report of the Treasurer showed that over five thousand dollars had been raised during the year, and the Society had assumed the support of seven lady missionaries and eleven Bible-women.

At the recent annual meeting of the "American Board of Commissioners for Foreign Missions," held at Pittsburg, the following statement was made by Rev. Dr. Treat, one of the Secretaries: "The two organizations which have been formed, one at the East and the other at the West, in the hope of accomplishing more for the female sex in our various mission fields, have achieved a success which the most sanguine could scarcely have looked for. The elder Board of Missions has received \$10,540.25; the Woman's Board for the Interior has received \$3,393.15; the total being \$14,933.50; and contrary to the fears which many expressed a few months ago, the amount which has been diverted from the contributions which are wont to flow directly into our treasury, is found to be comparatively insignificant.

"It is the purpose of these societies to assume the entire cost of the work which may be done specifically to ameliorate the condition of woman in our mission fields. The success of this effort on the part of the Christian women of our churches is one of the most encouraging events of the year. The moral support they give their sisters on missionary ground by their lively sympathy and prayer, is of the utmost value, and most fully appreciated. Many a lonely hour is cheered, and many a trial more bravely met, by the assurance that they are remembered in praying circles of their sex at home. The best Christian feeling finds expression in the remark—'somebody's heart in this far off land was very warm because of the assurance that it was specially prayed for in other places than in our little chapel at Mardin.'"

From the report of the meeting of the Woman's Board of Missions, held in Pittsburg at the same time as the meeting of the American Board, we gather these additional facts: "An appropriation of \$3,000 has recently been made towards founding a home in Constantinople for the single ladies who are to labor for the women of that

city; likewise the Society has engaged to sustain six additional ladies now in the field, and two more native Bible-readers. Thus in less than two years, through the blessing of Divine Providence, the 'Woman's Board of Missions' has been permitted to number, as its laborers, twenty-six individuals who bear the light of the gospel in India, Turkey, Syria, and Africa."

We bid our sisters God-speed in their good and noble work. Would that every Christian woman in America, of every name, might be enlisted in this holy cause.

A FIELD FOR SACRIFICE.

I KNOW not how this new missionary movement of our Church has impressed others, but it seems to me that its inspiring idea is, that it opens up an everywhere present field for learning and practicing that most beautiful Christian grace, *self-sacrifice*. And the field is as wide as the world, so that they (and there are many) who often think back upon their early-piety, girlhood dreams of some time being esteemed worthy to receive the missionary call, may work these out amid the burning sands and mountain snows, as effectually as if they were even now suffering all that belongs to the missionary's lot.

Besides having the blessings of home and friends, in a land of Bibles, and of Christian sympathy ever at hand, where we may learn this same sweet, ever self-rewarding grace, we may now *practice* a little more, and daily cast our bread upon the waters of India, Africa, China, etc., with the cheering hope of its returning, even before the "many days." We have, indeed, had opportunity to do immensely more than we have allowed ourselves to do, but the voice that comes to us now sounds like our own; it is the voice of the benighted sister, surrounded by a deeper shadow of death than her brother has ever known. And the satisfaction is, that in making the extra effort for her, we do not *less* for him, but more for all.

We speak of it as an extra effort, because it seems of the utmost importance that we do not let what we do here, lessen our ordinary missionary offerings; a result feared by some, and which we, certainly, must consider a duty to avoid, since otherwise we shall lose our extra chance of cultivating the especial grace.

Now, if our hearts are not already awakened enough to determine on a sacrifice for this new

work, this year — and all have more or less to deplore that they are not, it should certainly greatly add to our zeal to take a little glimpse of the real life of a missionary as portrayed in "A Day among the Himalayas," found in a late number of the *Western Christian Advocate*. Christian sympathy may be a great way off in miles, from such a soul-pledged life, but it must come nigh, by the blood of Christ, and work itself out some way to his relief. To stand on that mountain top and behold all the cloud-capped, storm-washed, sun-clad mountain tops, with only one opening down into the warm, pleasant valley, was but poor pay for the cold, hunger, thirst, weariness, and danger of that one journey, to offer salvation to a people that yet "show fight at the mere mention of Christianity." But as he looks over the moral world, for the renewing of which his life and that of so many others is pledged, it is a recompense to catch one distant glimpse of it, everywhere illuminated by the Sun of Righteousness, everywhere become the kingdom of our Lord and of His Christ. When we are pledged to our work, as he, on starting up the mountain, was to his, we shall soon begin climbing our mount of sacrifice. If any of us are at a loss to know where to commence our effort, the reading of the article on dress, entitled: "Is it for the Best?" found just below the aforementioned article, may suggest to us where our duty lies, how we may easiest make the effort for the heathen world, and, at the same time, do much for our own spirituality, and experience, as we never have, the sweet influences of active self-sacrifice.

C. A. L.

GOOD EXAMPLES.

THE ladies of the Woman's Missionary Society of the Third Street Church in Rockford, Ill., gave a moonlight festival in the grounds of Rev. R. Beattie. They cleared nearly fifty dollars for the Society.

Mrs. A. N. Martin, a noble Christian lady, is President of the Woman's Missionary Society of the Court Street Church in Rockford. She has given three sons to the itinerant ministry. Since her connection with our Society she has pledged herself to give twenty-five dollars a year for five years for the evangelization of women in India. May the Lord of the harvest bless her, and incline many others to go and do likewise.

J. F. W.

THE following letter we are pleased to set before our friends, both as an encouragement and an example:—

DEAR MADAM:—Inclosed please find five dollars, which my mother (Mrs. S. D. Gould) promised you at the Vineyard for the education of female physicians, etc., in India.

Feeling with her the importance of the work, and the consequent necessity of doing all that we are able, I wish to add another dollar; and hoping that though small in amount, the spirit which actuates me in sending it is the true one,

I am, with great respect,

E. W. GOULD.

THE earnest missionary spirit is not delayed very long in finding something to do on arriving upon heathen ground. Miss Webster, within a few weeks after her arrival in Ceylon, is reported as visiting the women in the villages, much as she did the colored people among whom she labored in Virginia; and Miss Andrews, within six months after reaching her field in China, had the pleasure of seeing the fruits of her labor in the conversion of one who may yet preach Christ among his countrymen. Messrs. Pierce and Cole, who went from Bangor Seminary, taking some native preachers with them, go out touring from Erzroom, like veterans in the service. The objection sometime urged against going abroad, that much time must be lost in acquiring a foreign tongue, is not a valid one.

Martha, the wife of Obadiah, a colporteur engaged in the mountains in connection with the Nynee Tal Mission, has been appointed a Bible-reader to women. She goes about from place to place with her husband, and while he goes to the men, she seeks the women, and has succeeded well in her work thus far and has a good prospect or more extended usefulness.

Children's Corner.

A LITTLE MISSION GIRL.

A little mission girl knelt down by her bed to pray. She was thinking of her Sunday-school teacher, and of what she had heard of Jesus, and she began to hear a soft voice saying, "Sarah, Sarah, I died for you on the cross. I love you. Sarah, won't you love Me?"

This soft voice she heard in her heart, not in her ear; so she began to feel her heart getting warmer, and it whispered to her, "O how He did

love me! Yes, I must love Him. I am going to begin now." So she said to Jesus, for she knew that it was His voice she heard in her heart, "Jesus, I am only a poor little girl, but I want to love You. It is hard to do right, but I want to do it, and I want to come to You."

She got up the next morning, and the next, and the next; and pretty soon the lady she was living with began to say, "Why, what is the matter with Sarah? What has come over her? How nice she keeps everything! and how careful she is! When she takes the baby to nurse, she does not drop it, and she does not tell any more lies. What has come over her?"

Ah! she has something in her heart. What is it? Jesus! Jesus! Yes. Who was helping her every day? Jesus. And by and by the mistress said, "Sarah has something in her heart that she did not use to have." It was Jesus.

Do not you want to have Jesus in your heart? Do not you want to take Him home to your house? He will come if you want Him to. Does He not love little children? O yes, dearly.

LITTLE PHILIP.

A LITTLE boy, the son of a Mohammedan in India, had an older brother, who was a Christian. When this little boy saw how Christians lived, how they worshipped and sung, he said he wanted to be a Christian too. He was a very bright little boy, and though so small, he could appreciate the difference between a Christian home, and a Mohammedan "house," and between the intelligent, living, religious services of the Christians, and the silent, stooping, and kneeling of the Mohammedans, and hence he was anxious to live with Christians. His parents being dead, his relatives were willing to be relieved of the burden, and did not oppose his joining his brother. When his brother was baptized, he wanted to be baptized also, and though no more than eight years old, he stood up with his brother, and promptly and clearly answered the simple questions put to him by the missionary, and was baptized on the Centenary Sabbath, receiving the name of Philip Embury.

Philip has been a very good boy ever since, and has tried to teach other little boys to be good. He used often at school to gather the other little boys around him, and seating them in a circle on the ground, would teach them the ten commandments, and little hymns about Jesus and the "happy land," and in this way did much good. Little boys and girls, who read this paper, should, like Philip, be good little Christians, and try to do something to teach others of Jesus.

THE TRUE SPIRIT OF CHRISTIANITY.

"A young New Zealand girl was once taken to England and educated, and became a true Christian. When she thought to return home, her companion undertook to dissuade her. 'Why go back to New Zealand?' said she. 'You have become accustomed to England. You love its

green fields, and its shady alleys. The climate suits you. You might be shipwrecked on your return. You might be murdered and eaten by your countrymen. Everybody will have forgotten you.' 'What,' she replied, 'do you think I have received the Gospel for myself, alone? Do you think I can be content, now that I have obtained pardon, peace, and eternal life, without going back to tell my father and mother how they may secure the same? I would go even if I had to swim all the way.'"

REPORT FROM THE WEST.

Societies Auxiliary to the W. F. M. S.

[Continued from the November number.]

Rockford, Ill., 1st ch.,

Mrs. A. C. Peck, Cor. Sec.

41 members, 18 copies H. W. F.

Beloit, Wis.,

Mrs. M. Marshall, Cor. Sec.

90 members, 40 copies H. W. F.

REPORT OF QUARTER ENDING OCT. 5th, 1869.

27 Auxiliary Societies organized.

1,300 members, 600 copies H. W. F.

Money received, \$563.14.

Of this \$200 have been paid to constitute the following ladies Life Members:—

Mrs. Annice N. Martin, Rockford, Ill.

" Millie P. Meredith, " "

" Harriet Beattie, " "

" Mary A. Rodd, " "

" Fannie A. Lawler, " "

" T. W. Harvey, Chicago, " "

" G. W. Prickett, " "

" A. Marks, " "

" L. S. Rounds, " "

" C. Busby, " "

J. F. WILLING, Rockford, Ill.

Oct. 14th, 1869.

During the month, notice has been received of the formation of the following Auxiliary Societies:—

East Saugus, Mass.,

Miss M. J. Hill, Cor. Sec.

36 members.

Bellaire, Ohio,

Mrs. G. W. Hoge, Cor. Sec.

14 members.

[We publish with pleasure the following list of ladies who contributed funds especially for Miss Swain, our medical missionary, reported through the Treasurer of the New York Society, Mrs. Joseph A. Wright:—

Mrs. Brown, Harlem, \$20.00. Mrs. Robinson, Bedford St., 70.00. Mrs. Roy and friends, 14.75. Mrs. Geo. E. Myers, Washington Square, 25.00. Mrs. Stephen Merritt, 5.25. Mrs. Reinhardt, 18th St., 12.50. Mrs. Clark, Duane St., 30.00. Mrs. Van Boskerck, Jane St., 11.00. Brooklyn Societies, through Mrs. Halstead, 83.00. Miss Ellen Burling, 20th St., Miss Ada Birdsell, Mrs. Caldwell, Mrs. Nicholson, 30th St., Mrs. Smith, 34th St., Mrs. Fow, 34th St., Miss H. F. Smith, 34th St., Miss K. L. Smith, 34th St., each 5.00. Miss Tittle, Miss A. Osborn, Mrs. G. L. Taylor, Allen St., Mrs. Wallace, 34th St., Mrs. Worth, 34th St., Mrs. J. Bainbridge, 34th St., Mrs. Hugler, 34th St., Mrs. Evans, 34th St., Mrs. Kinghorn, 34th St., Mrs. Holstein, 34th St., a friend, 34th St., each 1.00.

Total, \$327.50

RECEIPTS OF THE

WOMAN'S FOREIGN MISSIONARY SOCIETY,

To November 17, 1869.

Treasurers of Auxiliary Societies will please report at the close of each quarter promptly, and those collecting moneys for the parent Society are desired to send in their receipts by the middle of each month, that the Treasurer may acknowledge them in the following number of "THE FRIEND."

Amount previously acknowledged, \$1,527.50

BOSTON, TREMONT ST. CHURCH.

MEMBERS.

Mrs. Livermore, Mrs. Damon, Mrs. Tinkham, Rev.

Mrs. Geo. S. Hare, 4.00

CHARLESTOWN, TRINITY CHURCH.

Mrs. Hattie J. Stoddard, 1.00

Friends, through Mrs. J. H. Twombly, 5.00

NEW YORK SOCIETY.

Through Mrs. Joseph A. Wright, 327.50

BROOKLYN SOCIETY.

Through Mrs. Dr. W. L. Harris, 124.00

REPORT FROM THE WEST.

Societies Auxiliary to the W. F. M. S.

Chicago, Ill., Wabash Ave., 151.00

" St. Paul's, 21.75

" Trinity, 31.40

" Grace, 23.00

" Two ladies, 2.00

Evanston, 63.50

Sandwich Camp-Meeting, 19.30

Elgin, Ill., 26.70

Rockford, Ill., Court St., 42.00

" Third, 75.00

" First Church, 45.00

Mendota, " through Miss L. Pantan, 14.25

New Milford, Ill., 21.87

Roscoe, 5.00

Roxton, 4.60

Winnebago, 6.25

Lanark, 2.50

Beloit, Wis., 3.02

Total, \$2,551.89

Mrs. THOMAS A. RICH, Treasurer,

706 TREMONT STREET, BOSTON.

THE HEATHEN WOMAN'S FRIEND

Will be published monthly by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. All communications having reference to the editorial department may be addressed to Mrs. William F. Warren, 90 Prospect St., Cambridgeport, Mass.

Names of subscribers, and all communications concerning the business of the paper, should be addressed to the agent, J. P. Magee, 5 Cornhill, Boston, Mass.

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Information with respect to the formation of Auxiliaries, or any other point connected with the Society, may be obtained by application to either of the Corresponding Secretaries. They will also send specimen copies of *The Heathen Woman's Friend*, gratis, to any one desiring to secure subscribers or to form Auxiliary Societies.

Riverside Press: Printed by H. O. Houghton and Company.

HEATHEN WOMAN'S FRIEND.

"Behold the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold thy Salvation cometh." — *Isaiah* lxii. 11.

J. P. MAGEE, AGENT,
No. 5 CORNHILL.

BOSTON, JANUARY, 1870.

VOL. I. No. 8.

LETTER FROM MISS THOBURN.

ON the afternoon of the 3d of November we left New York Harbor for India, via Liverpool and Bombay. The last form we recognized among the group of friends watching us from the pier was that of Dr. Harris, as he leaned out to wave one last blessing and good-by. We remained on deck until the land faded in the twilight, and the Highland lights on Sandy Hook came out like two stars, and then, thinking of other lights burning far away inland, and remembering thankfully how many prayers followed us on our way, we went down to our state-room and began our long journey in earnest.

We went down to our state-room, but what passed before we came up, four wretched days later, those will know who have gone down into the sea in ships. It was very humiliating to be proved such poor sailors over so smooth a sea, but in the presence of that formidable adversary, sea-sickness, pride had to yield. We came back on deck, however, and enjoyed every hour of the fine weather that followed, feeling buoyant as our convoys, the waves and the sea-gulls.

Among the passengers on the *Nevada* we formed some pleasant friendships. Mrs. Smith, of Chicago, wife of Dr. J. A. Smith, editor of the *Standard*, has a hand most kindly skillful in making two poor travellers comfortable. They are much interested in missionary work, and have contributed nobly to it themselves, having taken into their home and care three children of India missionaries.

Another passenger said to me, "I have a deep interest in India missions. My sister died in the work there."

Such associations soon bring strangers into friendly sympathy.

The morning of the tenth day out we saw the

hills of Southern Ireland a few miles to our left. To those unused to crossing oceans it must always give a thrill of joyful emotion to see the land once more. "Isn't it beautiful to think of!" said a young girl, as she hurried up the stairs, and before her eyes had taken in the welcome sight. To me another circumstance added a charm to the scene. Beyond those hills were the homes where my father and mother spent their childhood and youth; and stories of those homes and that island were the dear delight of the group of children that gathered around them in their home in Ohio. And so I saw the green slopes, with the white cottages nestling at their feet, and the beautiful harbor at Queenstown which we entered in the afternoon, through a halo of affection and romance that would scarcely admit of an impartial description.

Sunday morning, the 14th, we arrived in Liverpool. While resting at the hotel, we were called upon by Mrs. Kelly, Mrs. Butler's sister, and taken to her pleasant home at Rock Ferry, a suburb across the river. Being so welcomed, we can hardly realize that we are in a strange land.

We learned from the parties with whom our passage had been arranged, that we could not leave this port until the 27th, almost two weeks after our arrival. Accordingly, after a few days rest, we joined our friends, Dr. and Mrs. Smith, in London, and with them visited as many objects of interest as our time permitted, — objects that have been so often described by graceful pens that mine will not attempt to follow.

Nothing it contains is more worth seeing than the great city itself, — so full of life and work, of records of great efforts and successes, of wealth and security, — and yet bearing many sad witness to the fact that it has the poor always with it — the wretched and suffering poor. The streets

and squares scarcely seem new to us, bearing as they do names made familiar by English literature. The stones still rattle on Cheapside as when John Gilpin rode so famously, and "that part of Holborn christened High" looks like a street we have walked before, while Dickens's odd places and odd people meet us at every turn. We recognize the country no less quickly as that of Mrs. Browning and Jean Ingelow. The lanes and hedgerows, the green fields which the spring will cover with buttercups and daisies, the ivy that creeps lovingly over every waste and ruined spot, and the "happy homes of England," all impress us as pictures that have been faithfully described by eloquent witnesses.

When in London we called on Mrs. Hoole, the Secretary of the Woman's Missionary Society of the Wesleyan Connection. We had a pleasant call, and found her well informed and much interested concerning our Society. Their plan is much like ours — their connection with the general Society much the same as that defined in our Constitution, and for some ten years they have worked harmoniously and successfully.

To-morrow morning we leave Liverpool for Alexandria, in the steamer *Atlantic*. From Suez or Bombay Miss Swain will write you of our progress.

ISABELLA THOBURN.

LIVERPOOL, Nov. 27, 1869.

WORDS FROM LUCKNOW.

MRS. MESSMORE, who has had much experience in every department of the work among the women in our India Mission, and who is now laboring in Lucknow, thus writes to a friend concerning our Society, and her work: "I cannot tell you of anything that has so pleased me, as the starting of this Society. It is just what we need, and I feel confident of its *lasting* success. I will do everything I can for it and think myself privileged to do so. All the women of our Church should labor in the cause. A medical lady missionary would have great influence, and do great good anywhere in India. I rejoice that Miss Thoburn is coming, and wish that another lady could come with her. I hail with joy the signs of the times. If we can get the women here to begin to act for themselves, half the battle is won. O will not our Church send us help in missionaries and money? The work is suffering for want of

money to carry it on, and the question, How long can we hold out so? finds no answer.

"Mrs. Waugh wrote an account of Priscilla, the Bible-woman, for the FRIEND. We have secured another who has her district at Saadat Gunge, and lives with the native preacher's family there. She has had access to several families, both Hindu and Mohammedan. The women listen to the reading of the Bible, and often interrupt her by asking questions. One woman was so pleased with the story of the birth of Christ that she asked the reader to teach her to read, that she might read it herself. She has found in her district ten or twelve interesting girls that have promised to attend school. This school will form a part of the Bible-reader's work and will occupy about two hours of her time each day.

"After trying six years we have at last succeeded in commencing a school for Hindu girls. I visited the school last week and found seventeen girls present. They are, without exception, bright, interesting girls. Yesterday Mr. Messmore went to select a piece of ground for a girls' school-house. Our hearts are greatly encouraged over this small beginning among the Hindu girls." The work among the women in Lucknow, hitherto, has been almost wholly confined to the Mohammedans.

CHINA. — WOMEN IN THEIR TEMPLES.

BY MRS. NEVIUS.

ONE of the most common sights in China is that of women going, either in groups or singly, to the temples. They usually carry a little basket, containing incense-sticks and candles. On reaching her destination, the worshipper at once lights both candles and incense, and places them either "in front of some one particular image, or, as is more often the case, before several. This duty performed, she returns to her starting-place, and commences her prostrations. Folding her hands before her, she first makes a profound bow, then kneels upon a cushion placed for the purpose, and bending slowly forward, strikes her forehead upon it, or upon the floor or ground. This act is usually repeated at least three times before each idol, and sometimes much oftener. After this, she goes to a priest, and buys a paper upon which is a picture of Buddha. Her name is also written upon it, together with the year, month, day, and hour of her birth. It contains too, an assurance of hap-

piness in a future state. This paper is, at first, of little importance; but after the name of Buddha has been chanted over it a great number of times, its value becomes inestimable. Having received it, she goes off by herself, and either sitting or kneeling on a cushion, spends hours repeating, as rapidly as her lips can form the words, Na-mi-O-mi-to-Fuh! one of the names of Voh, or Buddha, assisting her memory by means of a rosary, in the same way that the Romanists do. Sometimes, instead of remaining apart, the worshippers sit in rows, and then they often vary their employment by interchanging bits of gossip, congratulations, or condolences. When they are chanting together, as they sometimes do, the sound is very peculiar; it always seemed to me like the mournful whistling of the wind. — *Life and Light*.

OUR CHURCH WARDS IN INDIA.

INQUIRIES are often made for girls in the Orphanage, who have been named and are being supported by patrons at home, either Sunday-schools or individuals. Sometimes we have had letters from those who seemed to doubt whether their money was being applied to the purpose for which it had been collected. For the enlightenment of all who are interested in the matter, we give here a *complete* list of all girls who are understood by us to have patrons at home. We give also the names of their patrons as far as we are informed of them. Many of the girls are being supported, we know, but the names of the patrons have never been sent to us. We shall be glad to be informed of them. We would further say, that we hold ourselves ready to answer all inquiries and write letters of information about any of the girls whose patrons may desire to hear from them especially. Some of them have been most kindly and substantially remembered by friends at home. They thoroughly appreciate such notice, and are greatly encouraged by it. Any letters or gifts for the girls, addressed to us at Bareilly, will be promptly answered or acknowledged.

LIST OF ORPHAN GIRLS SUPPORTED BY PATRONS IN AMERICA.

NAMES.	PATRONS.
1-Mahala Ames, Madison Avenue M. E. S. School, Balt.	
2 Almira Blake, Flushing S. School, Long Island.	
3 Isabella Brannon, Madison Avenue S. School, Balt.	
4 Charlotte Crookes, " " " "	
5 Mary Crocker, Rev. J. Jordan, Adrian, Mich.	
6 Susan Hamilton, A friend in Boston.	
7 Annie E. Hamilton, Mr. Hamilton, Brooklyn.	

8 Esther Maria Jordan, Toledo St. S. S., Adrian, Mich.	
9 Mary Joins, A lady, Jacobstown, N. J.	
10 Sarah Odell, Morning Rays, Sand St., Brooklyn.	
11 Hester A. Poole, Hedding Church, Boston.	
12 Elizabeth F. Raybold, Mrs. Hatch, East Camb., Mass.	
13 Rebecca Pettie, Chestnut St. S. School, Prov., R. I.	
14 Jane Root, S. School, Athens, Ohio.	
15 Carrie Weed, M. E. Church, Stamford, Conn.	
16 Fanny Garrettsen Hyde, Rushville S. S., E. Gen. Conf.	
17 Laura Mary Wheeler Dunn, Morristown S. S., N. J.	
18 Jane Harding Dean, Rev. J. A. Dean, Prov. Conf.	
19 Ida Searing, Morristown S. School, N. J.	
20 Emily Thorne, Alexander St. S. School, Rochester.	
21 Mary Walsh Wheelock, W. Cor., Ham. & Eden G. Conf.	
22 Frances Caryall, Miss Mary Palmer Nichols, N.Y. Conf.	
23 Matilda Adams, Fourth St. M. E. Ch., Wheeling, Va.	
24 Mary Morrison, " " " "	
25 Mary J. Brannon, Not known.	
26 Mary E. Pitman, County St. M. E. S. S., N. Bed., Mass.	
27 Ella Brannon, Not known.	
28 Hattie Rebecca Reynolds, Evanston M. E. Ch. S. S., Ill.	
29 Aline Sigler, H. C. Sigler, Osceola, Iowa.	
30 Bertha Sigler, " " " "	
31 Emma Hedges, Caroline St. M. E. Church, Balt.	
32 Carrie Rowland, Cheltenham M. E. Ch., Phila. Conf.	
33 Mary Crooke, Not known.	
34 Hannah Jane Adams, " "	
35 Catherine Jocelyn, " "	
36 Jane Paxton, " "	
37 Chloe Perrin, " "	
38 Julia Butler, " "	
39 Julia Ella Briant, " "	
40 Annie Rouse, " "	
41 Mary Jane Reid, " "	
42 Fanny R. Wade, " "	
43 Frances Blake, " "	
44 Kate Emory, " "	
45 Salome Gale, " "	
46 Annie Satterlie, " "	
47 Nannie Mitchell Turner, J. L. Turner, Pikesville, Md.	
48 Sophronia Hadsell, Rock Island S. School, Ill.	

In addition to these, one or two other names have been suggested, but no positive direction as yet given. There are about fifteen unbaptized girls sent us within the last three months, for whom we have as yet no names, or rather patrons. We state these facts thus fully for the benefit of those who desire to be informed, and hope the little newcomers may find friends to adopt them and provide for their maintenance and education.

M. A. THOMAS.

MISSION HOUSE, Bareilly, India, Oct. 4, 1869.

GIRLS' SCHOOL IN CHINA.

IN the first number of the FRIEND there was an account of the formation of a girls' school in China by Mrs. Baldwin. In a private letter recently received by one of the officers of our Society she thus refers to it:—

"I am sorry to have to report that my school exists no

longer. It flourished for two years, and the scholars seemed to have learned much of the Scriptures, our hymns, catechisms, etc. Many of the girls had become large enough to pick over tea, and thus make from 50 to 100 cash a day, whereas I gave but 7 cash. Their parents really did not value the instruction given or obtained at any amount; they have not the slightest interest in the education of their girls, and they only let them come for the 7 cash a day, and when old enough to gain more I could not keep them. The Chinese go to no expense for the education of girls and would not give a cash (tenth of a cent) towards supporting a girls' school. I hope that the girls gained some good from the instruction received. Some of them were bright, promising girls, and I cannot believe that the knowledge of the Scripture they gained will be entirely lost.

"I have long desired to employ a Bible woman to go out among the women in our vicinity and in the villages around. My great trouble is to find a Christian woman that can read, and when found, to induce them to go out. According to their customs, it is decidedly impolite, if not disreputable, for women to be going in the streets and villages from house to house. — It seems to me that the prospect for work among the women is not very encouraging just now, yet I hope something may be accomplished for the women of China. I hope that you will especially remember the Christian women here in your prayers, that they may be willing to do what they can and ought for their sisters, even at the expense of their foolish customs and severe reproach.

"I had heard of the institution of the Woman's Missionary Society and have felt much interested in its success. If I can write anything of interest for the paper I will be glad to do so, as I have time and strength."

CHINA.

THE following information concerning the work in China, recently received at the Mission Rooms in New York, will be read with interest. We hope that the ladies will notice this call for help from China, and do all they can to aid our Society, that we may soon have our representatives in China as well as in India.

"The work at our new station, Kiu-Kiang, China, nearly one thousand miles inland, gives evidence of coming fruit. Rev. V. C. Hart, who is alone with Sister Hart, under date of October 14, 1869, says: 'The work never looked so promising. Last evening I held prayer-meetings with a few inquirers. These men, a few years ago, knew nothing of Christ and the Gospel. It was a delight to me to hear them pray and speak. One of the members *not employed* by the Mission, preaches every Sabbath; and but a few days ago, just as I was engaging a man to engrave characters for a sheet tract, he expressed a desire to publish the tract at his own expense, saying the Church had done a great deal for him, and now he had duties to perform. The Gospel can do a good deal for the Chinaman in the way of correcting and adjusting his moral nature, giving him gratefulness and a sense of duty, etc. I really believe the heathen destitute of these. We must have workmen of some description, lay or ministerial, or the work will suffer. If young ladies offer themselves, as Dr.

Durbin says they do, why not send them out? There is a vast field of usefulness for such laborers. Can't you send us out one or two? We have a house large enough to accommodate one or two unmarried ladies. If these ladies are truly moved toward the foreign work, is it not a true indication of God's will? does it not show that there is a want for just such workmen? We expect Bishop Kingsley in about two weeks.'"

Two highly intelligent native men, and the first female convert, were received into the Christian Church in Japan, in February last.

HEATHEN WOMAN'S FRIEND.

BOSTON, JANUARY, 1870.

HOW OUR SOCIETY IS RECEIVED IN THE WEST.

WHEREVER its claims are brought fairly before the people, they respond with earnestness and enthusiasm. Christian women seem glad of this new avenue for energy in the work of the Master. They say, "In the multiplicity of demands upon our time, and effort, and money, we have allowed the Foreign Missionary work to be crowded into the background. We have done the Missionary collecting of the Church, to be sure, but it was because our pastors put it upon us. It was on the programme, somebody had to do it; but our hearts have been too indifferent to the claims of the heathen world. Pagans have seemed too far away; but this new work, planning and talking, thinking and praying, brings them near, and makes them real."

We have depended largely upon our Sabbath-school missionary efforts to bring our collections up somewhere near what they ought to be. But quite too often these efforts are a success in dollars and cents, and a decided failure in missionary interest and sentiment. In many churches, one Sabbath of each month, a service is held which is called, by courtesy, a missionary concert. The money drawn from the classes by the stimulus of emulation and *éclat*, is given to the Missionary Society, but hardly a song is sung, or a sentiment uttered to awaken an interest in the conversion of the heathen. These golden opportunities for making the children understand what they owe to Christianity, and their obligation to help those who are so terribly destitute of its light and blessedness, are turned into a mere "good time," — a spirited effort to get as much money as possible.

Missionary prayer-meetings are few and far between. Once a year, a Missionary sermon is preached, the collectors report, an effort is made to bring the collection up to a respectable figure, and that is all. The line upon line, that ought to educate the people up to their duty, is not given. They do not realize at all, that upon their hands, and heads, and hearts, rests the completion of the work the Lord Jesus died to commence. The years go by; and the world's masses wallow in the mire of their ignorance and lostness, all uncleansed by the grace of the blessed Christ. We hope to supply this lack somewhat by our missionary sociables, prayer-meetings, and reading circles, and by the circulation of our paper. The woman gives character to the home. We propose to set her talking, thinking, and praying for our Society and its workers — not *ours* alone, but *hers*. We mean, if we can, to make each Methodist woman feel a personal interest in the young ladies we send, in their stead, to teach their pagan sisters.

Our reports show how heartily the women of the West take hold of our work. On one Sabbath, in the three Milwaukee churches, two hundred and thirty-five ladies pledged themselves to give a dollar a year to our cause, to hold monthly missionary meetings, and to use their influence to interest all the women they could reach. The same day, over a hundred subscribers for the FRIEND were added to their list.

So far, our efforts, instead of lessening, have increased the collections for the parent Society. By comparing the reports of last year and this, we find that wherever our Societies have been organized, there has been a gain in the regular missionary collections.

Two Western Conferences, the Central Illinois and the Rock River (the only ones where effort was made to draw attention to our work), have endorsed us cordially, by resolutions passed unanimously.

We wonder that we do not meet with more opposition. We can count upon the fingers of one hand the ministers who object to our efforts. We hope, by God's blessing, to bring about a revival of missionary sentiment throughout the Church. We must not stop with getting the ladies in the cities and large towns interested in our cause. We must arouse Christian women everywhere — in the villages, and in the classes of country circuits. This will take time, and sacrifice, and

hard work, but with Christ's blessing we must succeed.

J. F. WILLING.

GENERAL SUCCESS OF OUR SOCIETY.

It has been less than ten months since the first movement was made towards organizing a Woman's Missionary Society of the M. E. Church, yet much has already been accomplished.

1. Many Auxiliary Societies have been formed in the East and West, and hundreds of ladies thus enlisted in this cause, who have pledged themselves to pay two cents per week, or one dollar per year for the work of the Society, and to accompany their offerings with their prayers. Two cents per week seems but a trifle for each lady to give, yet if one half the women in our Church would each give this sum annually, our Society could support more than one hundred lady missionaries and five hundred native Bible women among heathen women. Thirty-eight life members have also been constituted by the payment of twenty dollars each, so that almost three thousand dollars have already been received by our Treasurer, while nearly or quite as much more is pledged by the Auxiliary Societies.

2. Two lady missionaries have already been sent to the India Mission, where they will doubtless arrive by the middle of January, to commence work supported by our Society. A number of native Bible women have been arranged for in India, so that we shall soon have a good number of agents of our own working among heathen women.

3. The HEATHEN WOMAN'S FRIEND is universally well spoken of, and has succeeded beyond our most sanguine expectation, having already reached a circulation of over three thousand, and secured as contributors many of the ladies of our foreign missions. No greater praise could be given to our paper than the fact that so many of its articles have been so extensively copied by other religious papers.

In view of the short time that we have been at work, and the quiet way in which our work is carried forward, we consider that we have been in every respect remarkably successful, and our prospect for the future is very encouraging. How many heathen women will praise God to all eternity that so many Christian women were moved to work for their salvation.

PERMANENT ORGANIZATION.

It may not be amiss to remark, that a constitu-

tion for a permanent organization of the ladies of every part of our Church, has been prepared and submitted to the Board of Managers of the Missionary Society of the M. E. Church. The Board has not yet acted on the Constitution; but a committee of the Board has reported very favorably, and we shall soon be able to publish the Constitution.

This plan arranges for Branch Societies for fixed districts, and for a general Executive Committee, to be composed of delegates from these Branches. This will give each Branch equal responsibility and power in the general administration, and yet leave each independent in its special work.

AUXILIARY SOCIETIES.

The Constitution for the more general organization provides "that any number of ladies contributing not less than ten dollars annually may form a society auxiliary to that Branch of the Woman's Foreign Missionary Society of the M. E. Church, within whose prescribed territorial limits they may reside, by appointing a President, three or more Vice-Presidents or Managers, a Recording Secretary, Corresponding Secretary, and Treasurer, who together shall constitute a local Executive Committee."

In some places the ladies form such an auxiliary, and meet monthly to work for this cause. Other ladies form a society and pledge themselves to give two cents per week, meeting monthly to talk over the work, to devise means for securing funds, to secure and read missionary news, and to pray for the work among heathen women. No public collections are taken, but solicitors are appointed to try to interest every woman in each congregation in the cause.

The following Constitution and By-laws will aid in organizing such societies:—

CONSTITUTION FOR AUXILIARIES.

Art. 1. This Association shall be called the "Woman's Missionary Society of ———, auxiliary to the ——— Branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

Art. 2. The object of this Society shall be to aid its Branch in interesting Christian women in the evangelization of heathen women and in raising funds for this work.

Art. 3. Any person paying a regular subscription of two cents per week, or one dollar per year, may become a member of this Society; and any person contributing five dollars per quarter for one year, or twenty dollars at one time, shall be constituted a life member.

Art. 4. The officers of this Society shall be a President, three or more Vice-Presidents, a Recording Secretary, Corresponding Secretary, and Treasurer, who, together, shall constitute an Executive Committee, to administer the affairs of the Society.

Art. 5. Meetings of the Society, for business, and communication of intelligence, shall be held ——— of each month. The anniversary meeting shall be held on the ——— of April, when the Annual Report of the Secretary and Treasurer shall be read, and the officers for the ensuing year elected.

Art. 6. This Constitution and the accompanying By-laws may be changed or amended, at any regular meeting of the Society, by a two thirds vote of the members present, notice of such intention having been given at a previous meeting.

BY-LAWS.

1. It shall be the duty of the President to preside in all meetings of the Society, and to supervise its general interests.

2. It shall be the duty of the Vice-Presidents to perform the duties of the President in the absence of that officer, and to aid in devising means for the efficiency of the Society.

3. It shall be the duty of the Recording Secretary to keep a record of the proceedings of the Society and provide the pastor with notices of meetings.

4. It shall be the duty of the Corresponding Secretary to solicit subscribers for the "Heathen Woman's Friend;" to order the papers, and arrange for their distribution, and to conduct the correspondence of the Society.

5. It shall be the duty of the Treasurer to collect the dues of members, and to hold in trust the funds of the Society, keeping a book of account.

6. There shall be a quarterly report and remission of funds to the Treasurer of the "——— Branch" on or before the 5th of March, June, September, and December.

It is very desirable that a great many more auxiliaries be formed in connection with each Branch. Every church should do something for the millions of women without Christ's light, love, and freedom.

THE QUEEN OF MADAGASCAR.

THE new Queen of the five million people of the large island of Madagascar, at the very commencement of her reign, openly declared her confidence in Christianity, and last February she publicly professed her faith by receiving Christian baptism. The Queen was received in the same manner as the humblest of the people, making the usual confession, and answering the questions proposed by the native pastor, and thus, on profession of personal faith in Christ, she was added to the Church of the living God, forsaking forever dumb idols. "And now," writes one missionary, "almost all the higher officers of the government are coming forward as candidates for baptism. I have now at one place over one hundred persons under weekly instruction, among whom are the chief of the idol-keepers, the late Queen's astrologer, several of the present Queen's household, the head of the civilians and other members of government."

Multitudes of all classes are now following their Queen and accepting Christ. *Twenty thousand* persons joined the Christian congregation last year, and many more are expected this year. Pagan influence and power over the people is broken, and the condition of the heathen at present is vastly inferior to that of the Christians. The pagans have no educational institutions, and thus, no doubt, the entire education of the young will be in the hands of Christians, and we may confidently expect that Madagascar will soon be among the Protestant Christian countries.

Surely it is God's doing, and marvelous in our eyes. A very few years ago, how sorely were Christians persecuted in this island, and how strenuous were the efforts made to extinguish the little light that had commenced to shine there. But now, through the leadership of a woman, the people are by thousands throwing away their idols and enlisting under the banner of the Cross.

AN ENCOURAGING FACT.

IN Oroomiah, Persia, there has been for a number of years a seminary for girls under the charge of a lady missionary. For a long time Miss Fisk, an excellent Christian lady, had charge of the school, and accomplished very much good among the women in that vicinity, so that one says of her, "She was raised up by God to make a blooming garden in a Persian wilderness." Miss Rice, her successor, was present at the meeting of the Woman's Board of Missions, held in Pittsburg in October, and made the following cheering statement:—

"Out of seventy-nine graduates from the Girls' Seminary not one had gone out who had not become a Christian. Many of the graduates have become Bible-readers; many the wives of native preachers, and their influence has been, for the most part, very useful. Some of them endure persecution for the cause of Christ."

A full and *very interesting* account of this school and the work among the women in Persia, may be found in a book entitled "Woman and her Saviour in Persia." Every woman interested in missions would enjoy reading this book, and learning from it what Christ is doing for woman in Persia.

WE hear from several of the missionaries in India of the sufferings caused by the famine there.

Mrs. Thomas, in charge of the Girls' Orphanage, writes:—

"The famine is upon us and our numbers have increased from 118 to 137 within two or three months. We shall be hard pressed for funds this year to feed and clothe them. I should not much wonder if our number went up to two hundred girls before the next cold season. Last week Mr. Thomas accompanied the Collector of Bareilly one day to help place the famine sufferers on the public works, and to distribute pice among them. They found five thousand men, women, and children waiting for them soon after sunrise in the morning, and the next day there were seven thousand provided for."

Children's Corner.

NEW-YEAR'S DAY IN CHINA.

ALTHOUGH it is the month of February, yesterday was New Year's day. It is more like our Sabbath than any day in the year, because the shops are all closed, as the people were up late New Year's Eve, burning fire-crackers and worshipping their gods, and so they are glad to sleep and amuse themselves with music and feasting. The Chinese worship many gods on New Year's night, some of which I will write about. You will think it strange when I tell you that the Chinese worship what they call the "god of the kitchen," who has remained in the house during the year. A picture of him is generally placed in the kitchen, and on New Year's day it is rolled up and burned in a paper sedan-chair, with a quantity of paper money, and a din of fire-crackers. This dispatches him to give an account to his superiors of the deeds of the family. Before being dispatched, he is feasted with two dishes. First, candy to stick his lips together, so that when he is asked if the family over which he presided did evil, he can answer "no," which is in Chinese a nasal sound "ngm," and he can say it without opening his lips. After this he is regaled with fruits. "On New Year's night the Chinese also worship 'Tien' (Heaven), making a thank-offering of pork, fish and fowl. Then they suspend in the reception-room a long paper roll, on which is painted a figure of one of the ancestors, who is to preside over the family while the gods take holiday. Those who enter this room, and have good manners, always bow to the paper ancestor before saluting their friends. Then comes the god of wealth, then the worship of the supreme ruler, or emperor of the gods; after this follows the Feast of Lanterns, when brilliant

illuminations take place in their dwellings and temples, by a great display of fanciful lanterns." The people who worship all these gods are those for whom we labor to point out "a better way," and I have written about them to show you some of their superstitions and idolatries. Now by your efforts you hope to teach the Chinese children the doctrines of the blessed Bible, and keep them from practicing such great folly. I will teach them for you, as you desire to help forward the mission cause, and do not wish to see these heathen bowing down to stocks and dumb idols. May the love of God, which passeth all understanding, dwell in your youthful hearts. — *Missionary Link.*

THE CHRISTIAN BOY IN CEYLON.

ONE day the son of a very earnest Christian woman in Ceylon, commenced talking to his comrades about Christianity. The heathen boys, becoming angry, determined to put the Christian boy to a severe test. So they took him to a heathen temple, and said, "You say that your Christ is the true God, and can protect you from all danger; and that our gods are not gods. Now, if you are firm in your words, take that *swamy*" (an idol which the whole people fear so much that they would not allow their children to go near the temple even to play) "and throw it down." The boy said, "I have no fear of this idol. It has no life, neither can it injure me:" so saying, he gave the idol a pull, and cast it down. When the boys saw it, they were much alarmed, and waited to see what would happen to the boy. Seeing nothing immediately, they said, "See what will come upon you in a week's time." These things were spread among the people. All awaited to see some calamity befall the boy. A few days after, one who slept in the same room with the boy, awoke with a stiff neck. Then the people said, the *swamy* whom this boy despised, went to avenge himself, and by mistake gave this stiff neck to the other. To which this boy of nine years of age rejoined, "Did I not say that your god is blind? and now this mistake proves what I said."

REPORT FROM THE WEST.

Societies Auxiliary to the W. F. M. S.

[Continued from the December number.]

Sandwich, Ill.,

Miss Emily Delano, Cor. Sec.

63 members, 15 sub. H. W. F.

Plano, Ill.,

Miss Mary Berry, Cor. Sec.

35 members, 15 sub. H. W. F.

Newark, Ill.,

Mrs. P. Courtright, Cor. Sec.

27 members, 17 sub. H. W. F.

Mendota, Ill.,

Miss Louisa Panton, Cor. Sec.

30 members, 13 sub. H. W. F.

Princeton, Ill.,

Mrs. I. W. McConihe, Cor. Sec.

23 members, 9 sub. H. W. F.

Polo, Ill.,

Miss R. R. Barber, Cor. Sec.

70 members, 31 sub. H. W. F.

Mt. Morris, Ill.,

Mrs. R. D. Newcomer, Cor. Sec.

50 members, 30 sub. H. W. F.

Grant Place, Chicago, Ill.,

Miss Anna Reid, Cor. Sec.

50 members, 23 sub. H. W. F.

Clark St., Chicago, Ill.,

Mrs. Charles Wheeler, Cor. Sec.

30 members, 20 sub. H. W. F.

Kenosha, Wis.,

Miss Louisa Kelly, Cor. Sec.

37 members, 18 sub. H. W. F.

J. F. WILLING, Rockford, Ill.

Nov. 11th, 1869.

RECEIPTS OF THE

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Treasurers of Auxiliary Societies will please report at the close of each quarter promptly, and those collecting moneys for the parent Society are desired to send in their receipts by the middle of each month, that the Treasurer may acknowledge them in the following number of "THE FRIEND."

To December 15, 1869.

Amount previously acknowledged,	\$2,551.89
NEW YORK, BEDFORD ST. CHURCH.	
Receipts of the Farewell Tea meeting,	301.85
Total,	\$2,855.74

THE HEATHEN WOMAN'S FRIEND

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Names of subscribers, and all communications concerning the business of the paper, should be addressed to the agent, J. P. Magee, 5 Cornhill, Boston, Mass.

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Information with respect to the formation of Auxiliaries, or any other point connected with the Society, may be obtained by application to either of the Corresponding Secretaries. They will also send specimen copies of *The Heathen Woman's Friend*, gratis, to any one desiring to secure subscribers or to form Auxiliary Societies.

Riverside Press: Printed by H. O. Houghton and Company.

HEATHEN WOMAN'S FRIEND.

"Behold the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold thy Salvation cometh."—*Isaiah* lxii. 11.

J. P. MAGEE, AGENT,
No. 5 CORNHILL.

BOSTON, FEBRUARY, 1870.

VOL. I. No. 9.

WHAT IT COSTS A HINDU WOMAN TO BECOME A CHRISTIAN.

BY REV. J. M. THOBURN.

ABOUT three years ago, a woman living in a village near the city of Moradabad, formed an acquaintance with the wife of a native preacher who lived near her, and through her obtained some knowledge of Christianity. She was a poor woman, the wife of a common laborer, and a member of one of the low castes. She soon began to manifest an interest in the new religion, and, after a few months, secretly avowed her intention to become a Christian. In all the history of our mission, this was the first instance in which a woman had preceded her husband in becoming an inquirer, and the case seemed so extraordinary, that the missionaries were led to doubt the woman's sincerity. The women are almost invariably hostile to Christianity, and often oppose their husbands most bitterly when they wish to become Christians. In this case, it was thought best to be very cautious, and merely advise the woman to seek God by prayer and hearing the word.

Three years passed away without any marked change in her case. Her husband and friends were ignorant of what was passing in her mind, and she never dared to mention the subject to any one save the two Christian women who lived in her village. To them she uniformly told the same story. She loved their religion, loved their worship, had embraced it in her heart and longed to embrace it openly, but the way seemed beset with so many difficulties as to make this impossible. At last, however, she determined on a bold step. At noonday she openly broke her caste and announced to her neighbors that she was henceforth a Christian. An excited mob was instantly collected, and she was obliged to fly to the native

preacher's house. The crowd pursued her there, and attempted to force the door, but after a parley, it was agreed that she should be given up on condition that she should not be beaten. She was taken back home, and a council was called to investigate the case. It was decided that an evil spirit had evidently taken possession of the woman, and that this must be driven out by the usual process. She was seated on the ground, a fire was kindled before her, butter, sugar, cakes, and flowers, were laid around it, and then a broom was waved above her head, in the hope that the evil influence might be swept away. For three days this process was persisted in, but the spirit proved to be a very stubborn one, and refused to depart.

Another council was now called, and the case was thoroughly investigated, the discussion being prolonged till three o'clock in the morning. The woman was quiet, but firm, telling every one that her resolution was final, and that they might as well give up all attempts to win her back. It was finally resolved to confine her in a house among the "sweepers" or outcasts of the village, and she was accordingly led away and placed in a small inclosure set apart for the purpose. If, in the palmy days of American slavery, the wife of a respectable planter had been banished to the negro quarters of the plantation, her humiliation would not have been greater than that of this poor woman among the sweepers. She was kept here two weeks, but her resolution remained unshaken. It was then proposed to sell her to a man among these sweepers, who would make her his wife and thus complete her degradation for life, but fear of the law deterred them from this step.

Finding cruelty ineffectual, it was next resolved to try the effect of kindness. The woman was taken back home again, allowed to resume her domestic

duties, and treated with forbearance and kindness. The result, however, was still the same. She quietly, but firmly maintained her profession of Christianity, and declared her inflexible purpose to live and die in the faith which was costing her so much. Thus two months passed away. At the end of that time the patience of the people was exhausted, and another council having been called, it was decided to banish the woman from her home, and let her go where she pleased. Thus far her babe had been left with her, but it was now taken from her breast, and she was driven from her home. She found shelter with the Christians, within a hundred yards of the house in which her famished child was crying for its absent mother. Herself a sufferer from its absence, her situation was now extremely trying. An appeal was made to the magistrate, but it was decided that the law of the land would not reach such a case, and she had no resource left. After some weeks, her husband grew tired of taking care of the starving babe, and sent it to its mother, but he still refuses to receive her back to his house.

This case has occurred among the poor, and in one of the lower castes. Had the woman belonged to a higher caste, or had she been the wife of a more prominent man, there is every reason to believe that she would have fared much worse than has happened to her in this case. Nothing will so exasperate these people, as a woman openly avowing her intention to become a Christian, in defiance of her husband, her religion, her caste, and her neighbors. Sore trials are no doubt in store for the female disciples of our Lord in India, and many prayers should ascend for them from Christian lands.

SCRAPS FROM A TWENTY THOUSAND MILES JOURNEY.—NAPOLEON'S GRAVE.

BY MRS. ANNIE R. GRACEY.

OUR ship was only to remain at St. Helena about a day and a half; so early on Thursday morning, the passengers all went ashore, and made arrangements to visit *Longwood*, the residence and burial-place of Napoleon. We were let down the side of the ship in a large chair, and had to be rowed in small boats nearly a mile. We found carriages awaiting us, to take us to *Longwood*, some five miles distant. These carriages were a kind of antiquated phaeton, drawn

by two horses, the driver seated on one of the horses. We entered the town through an arched gateway, and were followed by a motley group of persons of all ages, sizes, and a mixture of a great many nations and colors,—the Malay, Chinese, African, American, Portuguese, East Indian, Frenchmen, and Englishmen. We drove to one of the stores, and purchased something for lunch, and received our change in English, India, and American coin. About 11 o'clock, we started up the hill, and were nearly two hours in making the ascent. Our road was a most circuitous one, winding around the side of the mountain, and just wide enough for a carriage. I don't think a person on horseback could have passed us at any point. The side of the road was protected by a wall, but in many places this was broken down, and a mis-step would have hurled us down a precipice hundreds of feet in depth. The view, as we wound up the hill-side, was very beautiful—on one side, we had an outlook upon the sea, the harbor, and ships, while on the other was a varied scene of hill, and dale, and cultivated terraces. After driving over a mile of more level country, and through a small grove of trees, we came out upon an open, uncultivated piece of ground, where stood the house and home of one of the greatest men that ever lived. This barren, rock-bound spot seemed the dreariest that any nation could have found to which to banish an exile. After alighting from our carriages, we were met by a Frenchman who conducted us through the house. From the flagstaff near by, floated the French flag.

The house, in its general appearance, was neat and excessively plain. It was frame, painted white, with green window-shutters. It was only one story high, and in shape long and narrow. We entered from a small wooden portico and were ushered into a large sitting-room, the walls of which were painted green, and the ceiling yellow. Upon the wall was a small placard, with a few written regulations for visitors. From this room, we went into the bedroom, where the Emperor breathed his last. The walls were of a nankeen color, bordered with green. A small iron railing inclosed the spot where stood his bed, and within this railing was a beautiful white marble bust of the exile. Upon the mantel stood a large mirror, the property of Napoleon, but this was the only piece of furniture we saw. We asked the guide where all the furniture was that had been used there, and he replied that it was

in France. A few years ago the house was in a very bad condition, but the present Emperor of France purchased it from the English government and repaired it. From the bedroom, we passed into the kitchen, billiard room, and library.

We then went into a small garden and plucked some flowers, then took a look through the new house which had been built for Napoleon. It was a much larger and more convenient house than the old one. Being wearied with our tramp, we sat down under the shade of some willow-trees, and ate our lunch. This spot, we were told, had been a favorite resort of the Emperor. It was a lovely spot, with nothing to be seen but the sea, and nothing to be heard but the ceaseless beating of the waves against the rock-bound shore.

About 3 o'clock, we started for our ship, stopping on the way at the grave about two miles distant. It is situated in a shady spot, on the side of the hill, and was selected by Napoleon as his burial-place, a long-time before his illness. The tomb is of stone, surmounted by a marble slab, and the whole inclosed by an iron railing. A weeping-willow stands immediately over the grave, and a number of poplars near by. He was buried here in 1820, and in 1840 his remains were taken to France. We tarried at the tomb but a few minutes, and then went on our way, riding all the way down with clogged wheels.

The only regret I had about the day, was that I could not visit the grave of Mrs. S. B. Judson. I made inquiries in regard to it, but no one could tell me where she was buried until just as I was leaving, when it was too late to visit the place. We reached the ship about six o'clock, took our dinners and set sail about eight o'clock. It was a very green spot in a long and lonely voyage, and I shall not soon forget my visit to that "lone barren isle."

WOMEN IN TURKEY.

MR. MERRIAM, writing for the *Springfield Republican*, gives the following very interesting account of the women in Turkey:—

"In Turkey, woman has no rights which man feels bound to respect. It has never before been my lot to look upon the condition of society in a country not, at least, nominally Christian, and the position of woman is that which first strikes and appalls you, and causes the heart to bleed with pity. I suppose it is really so in all ungodly-blest lands, and that in the hovel of the Hottentot, the wigwam of the Indian, the more pretentious dwelling of the Mor-

mon, the seraglio of the many-wived Sultan across the Golden Horn yonder, or the humble abode of the Turk just across the street, woman's lot is that of degradation and inferiority. But to look upon it with your own eyes, impresses you most deeply, and melts the heart to compassion. Let me describe, briefly as I may, the life of the Turkish female. Even in entering the portals of life, and being ushered into her new-born existence, there is little or no joy at her coming. Her mother, even at her birth, instead of forgetting all her labor and her sorrow because a man child is born into the world, feels no such exultation over her infant daughter, remembering, first, her own sad lot and that of her sex universally, and, secondly, knowing that her husband will be alike destitute of gladness. He, instead of an heir to his name and fortune, as a boy would bring him, feels that he has another incumbrance, whom he must maintain and portion. A little incident, which occurred since we have been here, strikingly illustrates this. A little boy, three or four years old, of our host and hostess, wandered, one day, through the gate, accidentally left open, five or six rods from the dwelling. The wall which separates the house from the street is twelve feet high, of solid masonry, and the door or gate through it in proportion. In an agony of anxiety they instantly sought the little fellow. On my inquiring the special cause of solicitude, and whether he would not naturally be found and returned, I was told in reply, by no means, but that there was great danger that some Turk (we are on the border of the Turkish quarter) would capture and adopt him, and he never be heard from more. Such is the anxiety of the Turk for sons—none at all for daughters.

At the proper age the little girl is sent to the public school, if at all, with others of both sexes. But at the age of twelve, she is wholly and forever withdrawn; no other or higher schools are provided for her, and she must never more mingle with those of the other sex on terms of equality, intimacy, and companionship. Indeed, a large proportion, probably nine tenths, never learn to read at all. Henceforth, she must never appear in public, except closely veiled, and her whole life, instead of one of quickened mental activity, becomes one of sheer inanition, and intellectual vacuity. When it comes to the matter of marriage, on which her whole future earthly happiness depends, she has no choice or voice in the case—nor her coming husband, either, as to that. They very likely have never seen each other, certainly have had no communion together, no giving or receiving those expressions of love on which their holy relation properly rests. The parents alone effect the arrangement, and family position, the amount of portion to be given and received, these, and not the congeniality of the parties, are the usual considerations. The husband looks not upon the face of his wife until the unseverable tie has joined them together. Then if she be fair and beautiful, he may be drawn to her by a lower kind of instinct, or, as in a case related to me of parties in high life, he may at once tell her he loathes and deests her. Thenceforth she is more the slave than the companion of her husband. She may not sit at table with any adult male beside, often, if not usually, not even with him. She may not do this with her own brother or nearest relative. Every Turkish window looking streetward is closely latticed, so that no peering eyes from without or within can look through. If the wife (or other female above twelve) walks abroad, her form is enshrouded by closely wrapped garments, and her entire face, except the line across the eyes, closely veiled. Covering the nostrils and the mouth,

the thick folds of this must greatly impede respiration, and especially in warm weather become exceedingly oppressive. Possibly the white veil lends its hue to the countenance, but more I think the in-door life and want of freedom, give a very pale and cadaverous cast to the countenance, from what can be seen of it, and an eye sparkling with joy, or beaming with beauty, is seldom seen. If the wife in her walks is accompanied by her husband (which is seldom done,) it is not by his side, and clinging to his arm, but deferentially and subordinately a little in the rear. If she rides out, it is never with an adult male in the carriage. To be thus accompanied would be thought derogatory and shameful by the male, to the last degree. I have seen scores of Turkish carriages on the street, some of them establishments of great splendor, with females, but never a man in the same. Even the marriage tie, such as it is, I understand may be severed at will by the husband."

[To be continued.]

CONVERTED MOHAMMEDAN WOMAN.

ONE of the rare cases where a Mohammedan has embraced Christianity has lately occurred at Constantinople, under the labors of Dr. Koelle, of the English Church Missionary Society. A man who had been a baptized Christian, but had embraced Mohammedanism soon after his father had perished during the massacre at Damascus, had married a Mohammedan woman, by whom he has a son six years old and a girl two years old. On last Epiphany Day, this family was received into the Episcopal Church, the husband having long been sorry that he had abjured his faith, and the wife having been won by the influence of her husband. But the woman was unable to withstand the threats of her friends, as she was told that fifty people had taken an oath to compel her to return to her religion or else to kill her. She seems to have intimated to them that she would return to them if they would provide for her. Officers came to the house, and, recognizing the law which allows religious liberty, asked her what was her religion. She replied "Mohammedan." They then took her away; and when her husband remonstrated, they replied that she was no longer his wife, as Turkish law allowed no Christian to have a Mohammedan wife, though a Mohammedan might have Christian or Jewish wives. The officers then refused to allow the man either of his children, saying that the boy wished to remain with his mother. But three weeks later the woman returned to her husband of her own accord, bringing her children, and resumed her profession of Christianity. The chief of police attempted to take her away, insisting that she was not a Chris-

tian, but a Mohammedan; but she remained steadfast, notwithstanding she was offered a house and 150 piasters a month from the government for her support. The English ambassador wrote a letter to the Pasha, counseling him to allow her her choice of religion now as he had before; but he did not venture to act till he had consulted the prime minister, Aali Pasha, who decided, "Let her go where she wishes." This is recognized as a great triumph of religious liberty.

HEATHEN WOMAN'S FRIEND.

BOSTON, FEBRUARY, 1870.

FEMALE MEDICAL MISSIONARIES.

MUCH interest has been manifested of late in the work open to lady medical missionaries among heathen women. When we remember that a woman among the heathen, when sick herself, or when watching beside a sick child, can procure no good medical aid; that she has no one upon earth, and knows no one above to whom she can look with any hope of comfort or support under her trial; we wonder that we have not become interested in this work sooner. This seems a new work to many, yet the idea at least is not new. In the March number of "Godey's Lady's Book" for 1852, we find an article by Mrs. Sarah J. Hale of Philadelphia, in which she appeals to American Christians in behalf of the "Ladies' Medical Missionary Society." It appears that this Society was formed in November, 1851, at Philadelphia, and one special object was, as defined in the "Rules," "To give aid and sympathy to any women engaged in medical studies, who may desire to become missionaries, and go, in the spirit of love, to carry the poor suffering women of heathendom, not only the blessings of the healing art, which Christian men can rarely, if ever, bear to females in those lands, but also the higher and holier knowledge of the true God, and of salvation through His Son Jesus Christ."

This same article, written eighteen years ago, contains the following appeal, which reminds us that we ought to have been at this work long ago.

"This appeal, which the Ladies' Medical Missionary Society now makes to the Christian public is mainly in aid of preparing the wives of missionaries to act as physicians for the women and children among whom their station, either domestic

or foreign, may be found. And more important still, we wish to aid in educating pious unmarried ladies who may be willing to go out as medical missionaries. What a blessing to a mission family to be accompanied by a competent female physician, who would be an adviser as well as comforter in the house of sickness. She might act as teacher till called to her profession, and though she would practice gratuitously among the poor in heathen lands, yet when an entrance was gained to the more wealthy, she would doubtless receive rich presents, and be able to assist, materially, the cause of missions. All heathen people have a high reverence for medical knowledge. Should they find Christian ladies accomplished in this science, would it not greatly raise the sex in the estimation of those nations, where one of the most serious impediments to moral improvement is the degradation and ignorance to which their females have been for centuries consigned? Let pious, intelligent women be fitly prepared, and what a mission field for doing good would be opened? In China, India, Turkey, and all over the heathen world, they would, in their character of physicians, find access to the homes and the harems where women dwell, and where the good seed sown would bear an hundred-fold, because it would take root in the bosom of the sufferer, and in the heart of childhood."

Such were the excellent views and hopes of the ladies who formed this association. Mrs. Hale, the writer of the appeal, has long been interested in this work, and we believe that our Society is chiefly indebted to her interest, influence, and generosity for their first medical missionary. Would that her plan might be carried out, and young ladies aided in procuring a medical education, with reference to becoming missionaries. The demand for such laborers is great, the heathen call for them, and woman's missionary societies are ready to send them out: but where are the qualified laborers? Devoted Christian ladies must be educated for this work, and other devoted ladies must aid them with the means necessary.

CHRISTIAN MARRIAGE.

ASIDE from their personal salvation, there is nothing for which women are more deeply indebted to Christianity, than for the permanency and purity of their domestic relations. In exact ratio with the degradations of paganism, is the vileness of the

woman's slavery. In exact ratio with the light of Christianity, are the beauty and blessedness of her home life.

The Pagan buys his wife, and when he tires of her, he sells her again. In India, parents sell their daughters, and then entice them away from their husbands, so as to sell them again, and as many times as they can, while their youth and beauty last. Dr. Thompson tells us of a Syrian adjective, that holds the quintessence of all vileness, — the meanest meaning a man knows how to crowd into a word. The men apply it to their dogs and donkeys, when they are in a rage; they *always* use it in speaking of their wives! Contrast this with the respect paid to women by Christian men. If one speaks with contempt of his wife, we set him down at once, as a worthless fellow.

A missionary asked an intelligent Brahmin why his people treat their wives with such marked indifference and neglect. "Because," was the reply, "our sacred books teach us that the woman is an impure being." Now listen to one of the basal truths of Christianity! "There is neither male nor female, but ye are all one in Christ Jesus."

Social sentiment oscillates, pendulum-wise, from one extreme to another. Two or three centuries ago, Christian notions of marriage touched the far point of the arc, — holding it as a sacrament, rendered valid only by the benediction of a priest. Now they swing to the opposite extreme. It is in danger of being cheapened down to a mere civil contract.

Christianity is the woman's Magna Charta. The sacredness of marriage is one of its prime principles. Understanding this, women should hold unyieldingly to the religion of the Bible. They should guard the sanctity of the marriage relation as they would the title-deed to their homes, the right to their own children.

Paganism gives a free rein to the licentiousness of men; but the master's jealousy visits with boundless wrath the inconstancy of the women. Unfortunately, this heathenism is not all confined to Turkey and Hindostan. Christianity demands purity of men and women alike. Let us be Christians in this.

In these days of divorce, freeloveism and Mormon abominations, good people ought to know that every turn of the crank that loosens the marriage bond, is a step toward barbarism. It

may look like freedom, but it leads to the vilest slavery.

J. F. W.

EARNEST EFFORTS.

THE LYNN FAIR.

THE ladies in Lynn, Mass., were the first to form an auxiliary to the Woman's Foreign Missionary Society of the M. E. Church. Their Society is composed of ladies from all the Methodist churches in Lynn, and their Local Executive Committee composed of ladies from each church. These ladies have manifested great interest in the cause, and have rendered our Society very efficient aid. Some time since it was proposed to hold a children's Fair in aid of this work, and through the united efforts of the ladies and children, preparations were completed and Tuesday evening, Dec. 21st, the Fair opened. The hall was beautifully decorated, and from the articles exhibited for sale it was manifest that much care and labor had been bestowed in their preparation. The table of India curiosities and the articles for sale made by the orphan girls in India, added much to the interest of the occasion.

On the first evening, fifty children, dressed in the costume of 1776, entertained the audience with excellent singing, and their effort was repeated on the third evening of the Fair, with greater acceptance even than on the first. The "little old folks" performed their part well, showing the excellent training that children received in their time, and the offerings thrown into their curious hats, as the children's gift to the cause, amounted to nearly twenty dollars.

The net proceeds of the Fair, paid into the treasury of our Society, amounted to \$603.55. This Society had previously forwarded \$129 to our Treasurer, so that during our year ending in May, this auxiliary alone will doubtless raise sufficient to support one lady missionary in India one year, the amount required being about \$700, gold. The ladies of this Society also take 100 copies of the *Heathen Woman's Friend*.

EFFORTS OF A SABBATH-SCHOOL CLASS.

At Lawrence a class of twelve young ladies in the Sabbath-school of the Haverhill St. Church, after learning of the organization of our Society, determined to raise money enough to support a Bible-woman in India. They met every week for a time to work for this object, and as the result of their own efforts have raised \$85, which will be more than sufficient for the work undertaken for

one year. A Bible-woman will probably be employed by them at Bareilly to work in connection with Miss Swain, our medical missionary, and these young ladies will have the satisfaction of knowing that they are sending a Christian woman with the word of light and life into many dark heathen homes. How much comfort, how much joy, yea, how much eternal life these efforts may give, eternity only will reveal. It is worthy of note that this class, in addition to this special effort for heathen women, have also given their regular missionary Sabbath-school collection, amounting to \$10, for the general cause of missions.

These efforts at Lynn and Lawrence show what a wonderful work might be done for heathen women, had Christian women that interest which would give them a mind to work.

WOMAN'S BOARD OF MISSIONS.

THE ladies of this Association, working in connection with the American Board, held their second annual meeting, Jan. 4th, in Park Street Church, Boston. This large church was well filled with ladies, many of whom came from a distance to be present at this meeting. The exercises were all of a most interesting character, and from the reports read it was evident that this Society, so recently organized, had met with great success, and is at the present time in a most flourishing condition. Several interesting letters from missionaries were read, giving an encouraging account of their work. Miss Rice, who had labored more than twenty years in Oroomiah, Persia, gave a very life-like portraiture of the work there, and Mrs. Snow gave an interesting account of her labors in the Micronesian Islands, to which she was hoping soon to return.

The receipts of the Society during the year amounted to \$14,000, and during the progress of this meeting New Year's gifts, to the amount of several hundred dollars, were received.

We hope the time may soon come when in every branch of Christ's Church there may be similar organizations of earnest Christian ladies laboring for the salvation of heathen women.

WITHIN the last ten years, thousands of Egyptian boys and girls have been receiving the advantages of an education. In this branch of labor, Miss Whately, the daughter of the late Archbishop of Dublin, has been especially active. She

has a seminary of two hundred pupils at Cairo, supported by funds from England. Of this number there are fifty girls, gathered in from families that a few years ago would not have dreamed of such a thing as educating a woman. Thus the good work is fairly begun, and a new era is opening for Egypt.

Children's Corner.

THE LITTLE HINDU.

BY EMILY C. PEARSON.

I.

"I am a little Hindu girl,
Of Jesus never heard;
O! pity me, dear Christian child,
And send to me His word.
O! pity me; for I have grief
So great I cannot tell;
And say if truly there's a heaven,
Where such as I can dwell?"

II.

That pleading voice was borne across
The rolling ocean wide:
Forthwith the children, touched with love
Of Him who bled and died,
Said, "Here's our money, little girl,
To buy God's word for you:
We wish 'twere more, a thousand fold,
And you should have it too!"

III.

"We've heard of Jesus, and we know
The way of life full well;
'Let children come to me,' He says,
'And they shall with me dwell.'
Ever with Him! with hearts renewed,
And 'badness' all forgiven;
For He has said, who never fails,
'Of such the realm of heaven.'

IV.

"We'll speed Christ's gospel o'er the earth
To each dear child so sad.
If one soul saved gives angels joy
How will all heaven be glad!
And if at last we reach the shore
Where sorrow is unknown,
We hope to greet thee, Hindu girl,
Safe, safe before the throne."

Light and Life.

CHRISTMAS DAY AT THE GIRLS' ORPHANAGE, BAREILLY, INDIA, 1867.

BY MRS. M. A. THOMAS.

ON Christmas day we rose early and had no sooner made our appearance in the study than several of the girls came to make their salâm, and to bring their little Christmas gifts of crochet edging, or a verse of Scripture done in marking stitch on bits of coarse canvas or cloth. I have

many of these little tokens, and I treasure them carefully as marks of their affection, and disposition to return in some way the favors they receive. I know that these little gifts that they make ready cost them as much anxiety and thought as the more ostentatious gifts of those who give from their abundance. I have seen these girls gather up eagerly the ravelings of a piece of red cotton cloth, and ends of wool or cuttings of coarse cloth that were thrown aside as useless, and have afterward seen those same bits of cloth reappear as samplers elaborately embellished with letters, birds, flowers, etc., done in marking stitch, with the red ravelings and ends of wool. I have seen rag dolls, with long braids and coils of *black hair* made of the ends of black wool, thread, or silk gathered up from the floor after the girls had had their daily sitting for sewing, knitting, etc., and as for the pieces of which their dollies are made and dressed, I am sure little misses at home would turn up their noses in contempt at their assortment of "*baby rags*," yet they manufacture very respectable looking dolls, which for *completeness* quite eclipse all the rag dolls I ever saw in America. They have hair, eyes and *eyebrows*, *nose* all *complete*, even to the pink nostrils, and mouth and ears, all done in red, white, or black stitches as required.

All the girls had presents on Christmas day. They came in *classes*, beginning with the smallest. There were thirty of these who came in with happy faces, each bringing her brass *thali*, or plate. This plate was first filled with sweetmeats and oranges, and then each one received a bright pink chintz jacket. O! what a buzz of admiration there was as each one was arrayed in her new jacket, and sent back to her place, and how hearty their salâms were as they were dismissed to return to the Orphanage.

The next class, containing twenty girls, were served with jackets and sweetmeats in the same way. Then all the rest had warm blankets of coarse flannel given them; for the cold nights and mornings make it very desirable that they should be warmly clad. They also had their plates of sweetmeats and fruit.

A service was held on Christmas eve at which Bro. Thoburn preached, and on Christmas evening they had a great dinner of leavened cakes and curry. The girls think Christmas or the Barâ din and the Mem Sahib's birthday the greatest days in all the year.

REPORT FROM THE WEST.

Societies Auxiliary to the W. F. M. S.

(Continued from the January number.)

Waukegan, Ill.,	
Mrs. Geo. E. Strobidge, Cor. Sec.	
33 members, 28 sub. H. W. F.	
Spring St., Milwaukee, Wis.,	
Mrs. B. Macreading, Cor. Sec.	
125 members, 51 sub. H. W. F.	
Asbury, Milwaukee, Wis.,	
Miss Eva Wells, Cor. Sec.	
40 members, 20 sub. H. W. F.	
Summerfield, Milwaukee, Wis.,	
Miss Fannie Hooley, Cor. Sec.	
70 members, 24 sub. H. W. F.	
Fourth St., Sterling, Ill.,	
Mrs. M. L. Edson, Cor. Sec.	
55 members, 20 sub. H. W. F.	
Cherry Valley, Ill.	
Mrs. B. B. Blaco, Cor. Sec.	
60 members, 30 sub. H. W. F.	
J. F. WILLING, Rockford, Ill.	

Dec. 13th, 1869.

During the month, notice has been received of the formation of the following Auxiliary Societies:—

Candor, Tioga Co., N. Y.	
25 members.	
Haverhill, Mass.,	
Mrs. I. E. Chase, Cor. Sec.	
17 members, 36 sub. H. W. F.	
Malden, Mass.,	
Miss Mary Waitt, Cor. Sec.	
23 members, 20 sub. H. W. F.	

CORRECTION.—The receipts of the New York Farewell Tea Meeting should have been reported as \$302.85 instead of \$301.85.

RECEIPTS OF THE

WOMAN'S FOREIGN MISSIONARY SOCIETY

Treasurers of Auxiliary Societies will please report at the close of each quarter promptly, and those collecting moneys for the parent Society are desired to send in their receipts by the middle of each month, that the Treasurer may acknowledge them in the following number of "THE FRIEND."

To January 1, 1870.

Amount previously acknowledged,	\$2,854.99
BOSTON, TREMONT ST. CHURCH.	
MEMBER.	
Mrs. Nancy Mason,	1.00
LIFE MEMBER.	
Mrs. Joshua Merrill,	20.00
CHARLESTOWN, TRINITY CHURCH.	
MEMBER.	
Miss Jennie L. Frye,	1.00
CHELSEA, WALNUT ST. CHURCH.	
MEMBERS.	
Mrs. James Dillingham, Mrs. I. F. Lamson, Mrs. Isaac Griffin,	8.00

LIFE MEMBER.

Mrs. Edward Otheman 20.00

EAST BOSTON, MERIDIAN ST. CHURCH.

MEMBER.

Mrs. Joseph Forrester, 1.00

MEDFORD, MASS.

Through their Treasurer, Mrs. Wm. C. Child.

MEMBERS.

Miss A. B. Child, Miss E. T. Child, Mrs. H. Richardson, Mrs. I. E. Child, 4.00

CAMBRIDGEPORT, HARVARD ST. CHURCH.

MEMBERS.

Mrs. W. H. Miller, Mrs. M. A. Emerson, Mrs. James Thayer, Mrs. I. Pond, Mrs. B. Welch, 5.00

EAST CAMBRIDGE.

MEMBERS.

Mrs. McBride, Mrs. Pliny Wood, A Friend, 3.00

NEWTON.

Mrs. Charles W. Pierce, 10.00

PHILADELPHIA.

Mrs. J. T. Gracey, 5.00

LYNN AUXILIARY, RECEIPTS FROM FAIR.

Through their Treasurer, Mrs. T. H. Breed, of which \$600 was to constitute Mrs. E. W. Parker and Miss Lindsay, President of the Lynn Auxiliary, Honorary Patrons of the Society, 603.55

VERMONT AUXILIARY SOCIETY.

Through Mrs. E. W. Parker, 23.70

CANDOR, TIOGA CO., N. Y., AUX'Y SOCIETY.

Through their Treasurer, Mrs. E. B. Bush, 25.57

WHEELING AUXILIARY SOCIETY.

Through their Treasurer, Miss Mary E. Morrison, 23.00

MILWAUKEE AUXILIARY SOCIETY.

Through their Treasurer, Mrs. Hauser, 2.00

Total, \$3,605.81

Mrs. THOMAS A. RICH, Treasurer,

706 TREMONT ST., BOSTON.

THE HEATHEN WOMAN'S FRIEND

Will be published monthly by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. All communications having reference to the editorial department may be addressed to Mrs. William F. Warren, 90 Prospect St., Cambridgeport, Mass.

Names of subscribers, and all communications concerning the business of the paper, should be addressed to the agent, J. P. Magee, 5 Cornhill, Boston, Mass.

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Information with respect to the formation of Auxiliaries, or any other point connected with the Society, may be obtained by application to either of the Corresponding Secretaries. They will also send specimen copies of *The Heathen Woman's Friend*, gratis, to any one desiring to secure subscribers or to form Auxiliary Societies.

Riverside Press: Printed by H. O. Houghton and Company.

HEATHEN WOMAN'S FRIEND.

"Behold the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zipp, Behold thy Salvation cometh." — *Isaiah* lxii. 11.

J. P. MAGEE, AGENT,
No. 5 CORNHILL.

BOSTON, MARCH, 1870.

VOL. I. NO. 10.

THE HEATHEN WOMAN'S CALL.

BY EMILY J. BUGBEE.

COME over and help us, the swift years are flying,
And we in our bondage and sorrow are dying.
Come over, O sisters enlightened and blest!
Come over, and help us to freedom and rest.

Long ages of darkness have welded our chain,
All helpless and weak, we have waited in vain
For the day-star to dawn on the night of our sky,
For the voice of a helper to answer our cry.

There are fountains a word from your lips may unseal,
And gems that the touch of your hand may reveal,
Strange soul-aspirations to us undefined,
We grope in the darkness, as they that are blind.

Come, sisters, who walk in the splendor of light,
And give us your aid, in the dark of our night,
Like you, we are women, we suffer and love,
Come over and show us the help from above.

We long to throw off the oppressions that kill,
With the life-throbs within us, our quick pulses thrill,
We see, yet so dimly, our destiny's star,
We hear, yet so faintly, a voice from afar.

Come over, O sisters! and teach us the way,
And hasten the dawn of a glorious day,
That is promised to us, in the "isles of the sea,"
When the earth shall be filled with the brightness to be.

CINCINNATI WESLEYAN FEMALE COLLEGE, Jan. 11, 1870.

JAPHRI BEGUM'S CONVERSION.

HAS the "HEATHEN WOMAN'S FRIEND" a heart of sympathy, and a message of mercy for the daughters of Shem?

Sarah, Rachel, and Mary are honored and beloved by millions in Europe and America, and their sisters now living in Central and Southern Asia are worthy of remembrance. The women of this race have been the mothers of conquering heroes for ages; and their seclusion from the world, their deprivation of the influences of Western thought and civilization, together with the withering influence of Islamism, have not been able to entirely degrade or debase them. Where we meet

them, we yet find some traces of that superiority which made them fit to be the mothers of heroes, and the descendants of those powerful Tartar and Afghan families that conquered Northern India and ruled it with such magnificence, are by no means the least noble of their kindred.

Christianity has hitherto not been permitted to accomplish much for these women, since the races they represent have ever manifested special hatred to the followers of Jesus, and here in India, where they dare not violently oppose, they stand aloof in sullen silence, even refusing the sciences of the West, because taught by the hated "Nazarenes." This inaccessibility of the people generally, is much greater with respect to the women. In addition to the traditional superstitions of their race, they are so ignorant of the progress or conflict of ideas in the great outside world, that even where opportunity offers, it is difficult to excite attention or even curiosity, with respect to anything outside of the ordinary circle of their lives.

We are, however, to-day rejoicing that entrance has been given to the word of God among these almost forgotten and neglected ones. On Sunday morning, the 21st of November, 1869, the wife and two married daughters of a Mohammedan gentleman of Lucknow were baptized in the house and in the presence of the husband and father. This consummation was reached after five years of patient, prayerful effort, and in its attendant circumstances furnishes reproof for our unbelief as well as encouragement to persevere. Several years ago, this Mohammedan lady, herself educated in Persian and Arabic, *accidentally* obtained a book which had some allusion to Christianity and its progress in India. She was very desirous of learning more on the subject, but for some time no opportunity offered. Hearing at last that the missionary ladies were anxious to open schools in the zenanas of

the city, she sent word that if the Mission would employ her as teacher, she would use her influence in collecting scholars, and have the school taught in her own house.

The school was opened; a number of very intelligent and respectable girls and women were soon collected. At first the Bible was not introduced, and the Christian text-books specially prepared for this work supplied the necessary Christian instruction.

The Bible was introduced, however, in about two years from the opening of the school; it was received with marked favor by the teacher, and after a time such interest was manifested, that a Sunday Bible-class was formed, taught by the ladies of the Mission. But as the purpose of this teacher's heart, and her friendship to Christianity became more and more manifest, opposition and persecution from her friends naturally followed. In the course of time it appeared that she was influencing those around her, and gradually leading them to look with friendly eyes upon Christianity, until at last she has had the pleasure of presenting herself and her daughters for baptism, and that with the sanction of her Mohammedan husband. So blessed indeed has been her influence, that to our astonishment her husband declares himself friendly to Christianity, and that the day may not be far distant when he himself will ask admittance into the Church of Christ.

The record of the difficulties through which this lady, Japhri Begum, has passed and over which she has triumphed, together with the perils that now surround her and her daughters, cannot here be given. Her sons-in-law are most bitter in their hatred and persecution, and as their wives have taken refuge in the house of their mother, they have made application to the civil courts for possession of the persons of their wives. Should they be successful, the fate of the poor women will be terrible indeed. But with prayer to God, and by the assistance of learned counsel, we are hoping for better things, and are resolved that in some way or other, by legal means if possible, by illegal if necessary, these ladies shall be protected in the profession of their faith in Christ. Women of America, pray for them!

L.

LUCKNOW, December 1st, 1869.

WE often omit the good we might do, in consequence of thinking about that which it is out of our power to do.

THE AMROHA GIRLS' SCHOOL — INDIA MISSION.

BY REV. J. M. THOBURN.

WHEN Mrs. Parker was leaving India for America in April, 1868, she placed two girls who were under her care, with the wife of one of our native preachers, named Zahur ul Hakk, who lived in the city of Amroha, twenty miles west of Moradabad. These girls were daughters of native Christians, and it was hoped that they might serve as the nucleus of a boarding-school for Christian girls. For some time, however, it was found extremely difficult to induce any parents to send their girls. All the prejudices of the country are utterly opposed to the idea of a girl leaving her home under any pretense, until the time comes for her to go to the home of her husband, and in the case of our Christians, another prejudice was added to this. The idea had got abroad among them that only the very poorest people, such as were unable to keep their children, ever sent them away to school, and they were ashamed to do that which would make them paupers in public estimation. This mistake was no doubt owing to the fact that large numbers of destitute orphans are collected by missionaries, and educated in large boarding schools.

By patient, persevering efforts this reluctance of the parents was overcome, in some instances, and the school began to receive additional pupils. At the close of the year nine girls were in the school, and the present number is fifteen. Two more are expected in a week or two, while a half dozen others talk favorably of coming. As the plan of the school becomes better understood, the people give up their fears, and there is now a very fair prospect of having thirty girls in the school within the next six months.

This school has some very encouraging features, in a measure peculiar to itself. Among the most noteworthy of these is the fact that it is under the direction of native Christians, thus being a most important step towards showing them how to work out their own elevation. Directing minds from abroad are needed, and for generations to come will be needed, to carry on the work of educating the people of India, but the great bulk of the labor involved must be performed by natives of the soil. The sooner they learn how to bear their share of the burden, the better for them and for their country, and responsibilities should be thrust upon them just as rapidly as they evince any ability to bear them. In this case, the experiment has been very

successful. The few boarding-schools in the country are nearly all managed by Europeans or Americans. When it is fairly demonstrated that natives can manage them judiciously and successfully, they will increase rapidly in numbers, especially in sections where there is any Christian community to support them.

Another promising feature of this school is found in the fact that the girls come from distant villages where even their Christian parents know comparatively little of Christian truth and Christian customs, and hence each one becomes at once an evangelizing and a civilizing agent when she leaves the school and returns to her home. The fifteen girls now present, represent no less than eight different villages. As the number of pupils increases, it is impossible to calculate the amount of good which will be accomplished in all the surrounding country by the educated and converted young women who will go out from the school.

The object of the school is to simply give the girls such an education as will fit them for a useful life in their country villages. If any develop special talent they can be sent to better schools, but the large majority will return home after spending three or four years in the school. In that time they will learn reading, writing, and a little arithmetic, geography, and grammar. They will read the history of India, the Bible, and all the suitable miscellaneous books which the scanty literature of India can afford them. They will learn how to knit, sew, and spin; will learn how to cook, arrange a house, and be cleanly and courteous. They will learn how to sing scores of sweet hymns, and they will take a most important part in public worship. Such a training as this will make them the most important women in their villages, and give them great power for usefulness.

The parents of most of these girls are too poor to support them away from home, and even if richer, it would be found necessary to give the girls their board free of cost, until their parents learned how to appreciate the worth of education. The cost, however, as things are estimated in America, is very trifling. Seven cents a day, or two dollars a month, will pay all the expenses of one of these pupils, while at school. The liberal government of India will aid us in paying for teachers, and thus, at a very small cost, a light may be kept burning here, which will illumine scores and hundreds of darkened homes and hearts.

CHINESE WOMEN.

THE following is from Bishop Kingsley's letter to *The Northwestern*. The Bishop has just visited China, and is now probably in India, where he will preside at the India Conference and ordain a number of native preachers.

A fashionable Chinese lady is a cripple for life. It would be a less calamity to her and involve vastly less suffering to have her feet cut off at once in infancy, and have some wooden feet fitted up to suit the absurd fashion. As it is, one half of the foot is doubled under the other, and then bandaged so that the foot cannot grow. This, in the effort that nature makes to develop a foot, deforms the heel and ankle, and indeed the whole leg to the knees, in a most shocking manner, and must involve, as this cage for the foot must be worn through life, a dreadful amount of suffering. I have seen many of these women of, as they imagine, *delicate* feet, riding astride mules and donkeys.

In the Tartar city, women are frequently seen in the streets, and they go to market, while in the southern portions of the Empire, a respectable Chinese woman is not allowed thus to go at liberty, until after she has passed the meridian of life. A few old women may be seen on the streets. In all public doings men and women are kept separate, and they are not allowed to eat at the same table. When they come to hear the missionary preach, the women do not occupy the same room as the men, if they can possibly get another place in which to hear. If there is but one room, then a few females take their places behind the men.

Females in China never appear in public gatherings with men until after they have become Christians, and even then it takes a long time to overcome the prejudice of ages. But Christianity is gradually but surely doing this. Let those reformers who seek to elevate women by turning their backs on Christianity beware. They can see in China, and in every nation under heaven, not under the influence of the Gospel, what will be the legitimate result of such teachings to the extent it is successful.

WOMEN IN TURKEY.

[Continued.]

EVEN in religious matters, woman is barely recognized — probably would not be at all, but that Mohammed, in painting his sensual paradise to the low imagination of his debased and degraded followers, found it necessary to people it

with houris, to make the sensuous picture complete. The wife never accompanies the husband to the mosque, but when there her allotted place is carefully screened off from the rest, whilst during the fast of Ramazan, just closed, three mosques were set apart for the women, into which alone they and they only might enter. How unlike all this is a New England Christian household, sitting at the same table, gathering about the same fireside, joining in the morning prayer and evening song around the family altar, extending to each other all the refined courtesies and amenities of a cultured life, in free intercourse with friends and neighbors, and on the Sabbath taking "sweet counsel together, and walking to the house of God in company." What could be expected of woman thus treated, but that she become very much what she is taken to be? Regarded as if without a soul, or possessor of but a very small one, it becomes diminutive in proportion. My daughter, when out here a year or two since, would occasionally walk out, accompanied by her sister, for some time a resident, and enter into conversation with some of these Turkish ladies. One of their first inquiries would be, Had they husbands (the ruling passion universal). Then probably, turn on dress (ruling passion number two): and, not unlikely, revert to gossip about neighbors (ruling passion number three); but the whole drift of talk of the most inane, jejune, unintellectual character.

I am far from saying that in no Turkish household is there any love between husband and wife, or affection between parents and daughter. Human nature, especially womanly nature, would be likely sometimes to assert itself, and struggle up from this superincumbent mass of corruption. But what must be the general, the almost universal rule? Female debasement and degradation to the lowest degree. Of a thorn men do not gather figs, nor of a bramble-bush gather they grapes. I am sure I have not exaggerated or over-colored the picture. On the contrary, the tints are far below the reality, and I have presented the case only in its relations to the usual life.

Must such a state of things forever continue? Is there no hope of alleviation? What is the remedy? There can be, I think, but one answer. The Gospel of the Lord Jesus Christ, the religion of the Bible, in all past human history, has proved the only effective means of restoring woman to that position of moral elevation, dignity, beauty, loveliness, purity, and glory, for which the Creator designed her, and the inference is irresistible that this alone can accomplish it in the future.

MISSIONARIES.

On our way hither, as we entered the French steamer from Marseilles at Messina, we found on board a little band of missionaries, just sent out by the American Board to reinforce some of its stations in Turkey. Rev. Mr. Pond and wife have gone to their field of labor at Mardin, in Asiatic, and Mr. Page and wife to Philippopolis, in European Turkey. There were also two unmarried young ladies, come out to be assigned to different stations as teachers of their own sex. One is now at Broosa and the other at Marsovan, in Asiatic Turkey. Each has probably by this time gathered about her a class of ten or twenty native girls. In the course of fifteen or twenty years, each, if spared thus to labor, will have had under her training fifty to one hundred of these young immortals. They will not only have taught them the rudiments of a good education, but, by the divine blessing, won most of them to the Saviour, and made them pure, refined, cultured, Christian

women. Each of these, in time, joined to men similarly trained, will become Christian wives, and mothers, and at the head of families, and so show their countrywomen what the Gospel can do for them. The centres of light and blessedness thus established will radiate out and fix other centres, and so woman, in the length and breadth of the land, may finally come to take her true position of dignity and power. Is there anything chimerical in all this? The full results will only be known in the Great Hereafter.

Women of America! wives, mothers, daughters, — in the full consciousness of the blessedness to which Christianity alone has raised you, will you not look with increased compassion upon the sad lot of your sisters in these far-off lands, and put forth the most earnest efforts to send them that Gospel to which you are so much indebted, that they may be raised from their darkness and degradation? Shall not your prayers and alms, with increased power and fullness, be offered for this end, and even the greater sacrifice of personal ties, when Providence points the way.

HEATHEN WOMAN'S FRIEND.

BOSTON, MARCH, 1870.

THE proposed Constitution of the Woman's Foreign Missionary Society providing for Branch Societies, and a General Executive Committee, has been sanctioned by the Board of Managers of the Missionary Society. Resolutions were passed commending the Society to the cordial support and coöperation of our pastors and people. It is expected that Branch Societies will soon be organized, with head-quarters at the great centres of the territory of our Church.

THE next Quarterly Meeting of the Woman's Foreign Missionary Society will be held in the Tremont St. Chapel on Thursday, March 10th, at 2 o'clock P. M. Important business, including the election of officers for the New England Branch of the Society for the coming year, will be brought before the ladies, and it is hoped that there may be a good attendance. Every lady who has become a member of the Society by the payment of one dollar in any place, is entitled to vote at this meeting, and it is hoped that many from the Auxiliary Societies in the vicinity of Boston may be present. Let every such society be represented there if possible.

THE conversion of Japhri Begum and her daughters, an account of which is given by a missionary on our first page, is one of the most encouraging items of information received from the mission work in India for a long time. This lady is the

one mentioned by Mrs. Waugh in the December number. Let Christian women pray much for these women, now passing through persecution and trial, such as is unknown in Christian lands.

An interesting account of the school in Lucknow under this lady's care has been received, and will be published in due time. We have also an interesting article giving an account of an itinerating tour by Mrs. Zahar-ul-Hakk, the native preacher's wife, who has charge of the girls' boarding-school described by Bro. Thoburn.

WE would call especial attention to the account of the Amroha Girls' School. In a private note, Bro. Thoburn states that this school will probably be under the superintendence of our missionary, Miss Thoburn, and he asks the ladies of our Society to assume its support. An annual allowance of \$24 for each girl, with the aid received there, will be sufficient to make the school a success. We have already received money for four of these girls, and we now appeal to other ladies for the aid necessary to support the whole number of girls in the school.

OUR WORK IN CHINA.

BY MRS. MACLAY.

IT is a fact well-known to missionaries in foreign lands, and to the Church at home, that, within a few years past, the enemies of the cause of Protestantism, and of all true religion, have busied themselves much, in trying to make it appear that Protestant missions in the East, and everywhere, are a failure.

To this end, they have said much about "the vast expense" to which the Church has been subjected in carrying on these missions; and have accused missionaries of being neglectful of their work, and imputed to them sinister motives. They have also represented the labors of missionaries as inefficient and useless, and have ridiculed the translations of the Holy Scriptures which have been made, and ignored all the instruction that has been given to the heathen through these translations, and by means of religious tracts. In short, they have cried loud and long, "Who hath believed their report? and to whom is the arm of the Lord revealed?"

Such thrusts as these, with the thoughtful, devout portion of the Church, may have done no harm; with others, who are less thoughtful, and who have little leisure to look closely into these

matters, they may have had an influence; and, because of these things, some may have readily concluded, that Christian missions are not doing the good they were designed to accomplish, and that it is more in *name*, than in reality, that Christ is being preached to the heathen world.

Now, it is certain, that any person who desires to know, can easily find out whence has arisen this cry of defeat for missions and missionaries. A single glance ought to convince every honest Christian heart, that it never came from any true lover of Jesus and His cause, while missionaries themselves have always noticed that the cry has emanated from persons who were either the avowed enemies of Protestant evangelization, or from residents and travellers in foreign lands, who, while in the company of missionaries, have never manifested interest in their work, or desire for its success; and it is most painful to relate, that though born and bred in Christian homes, when they have come among the heathen, they have, in most instances, outdone the heathen themselves in vicious practices.

To the insinuations and misrepresentations of these two classes of men, the faithful missionary ever feels that he has little time to lend an ear. He knows in whom he has believed, for whom he toils; and he also knows, though all opposers should dispute it, that his "labor is not in vain in the Lord."

Hence little of response has been made from mission fields, though the home press has issued volumes of vituperative remarks concerning foreign missionaries and their work.

Marvel not then, ye Christian churches at home, if, when there is slander on every side, your missionaries sometimes say among themselves, "Let it pass."

Marvel not, when we say to you, that your missionaries, in view of their peculiar surroundings, are sometimes only too glad to find themselves "the sect everywhere spoken against." Full well do they appreciate the sentiment that "the censure of some men is the highest praise."

"But what," says one, doubtingly, "is the result of all your long labor in China?"

We answer, the results of twenty-two long years of labor, at the city of Foochow, and in its adjacent cities and villages, and in all the country round, are such as cannot be estimated.

As well could we count the drops of water that have been added to the Atlantic and Pacific in all

these years, as the numberless potent sacred influences that have gone out into all that region from the Methodist Mission at Foochow. Of these results a more particular account will be given in a subsequent article.

LETTER FROM MISS SWAIN.

WE left Liverpool November 30th on the steamer *Atlantic*. Miss Thoburn and myself being the only ladies on board, we had the ladies' cabin to ourselves, which we found very comfortable. Our passage across the Channel and Bay of Biscay was very rough; the waves ran high, often breaking over the deck, giving sailors and gentlemen a shower-bath gratis. The sixth day out we entered the strait, and passed the famous old rock of Gibraltar, apparently changing its form as we glided by, until to the Englishman's eye it is transformed into a sleeping lion. Not having the fear of the lion before our American eyes, the resemblance was not so striking as to frighten us. The mountains of Spain were in view for two days, and occasionally we caught a glimpse of their beautiful snowy peaks glistening in the sunlight above the clouds.

A calm sea, clear sky, and balmy atmosphere, make us forget our experience across the Channel, and we begin to feel that fine weather is all we need to make us good sailors. Five days sail from Gibraltar brings us to Malta, where we stop a few hours to exchange cargo, and receive passengers. A company of pilgrims, bound for Mecca, come on board here. Some of them are very old, and are no doubt going there to die, with the hope that they may enter Paradise at once.

December 26th finds us safely anchored in the harbor of Alexandria, surrounded by shipping from all nations. The scorching sun, the soft, summer-like clouds, the strange looking people in sight, remind us that we are indeed in a foreign country. The low, sandy coast, with here and there a group of palm-trees, help us to realize that this country is old Egypt. We wonder if the whole city has been apprised of the ship's arrival, as we look out and see numerous boats, filled with motley Arabs, coming towards us. The captain explains the mystery, however, and says that these men are employed to unload the vessel, and that it takes at least four or five of them to do the work of one intelligent man. We are convinced of the fact as they come on board and commence their work. A half dozen run for a trunk or box, all get hold

of it, and scream at each other. We cannot understand what they say, but it seems to us very much like children's quarreling. A stately looking Arab, wearing a red fez to show that he is an official, makes his appearance to inquire the number of passengers, if they are in good health, etc. The captain assures him that we are all in excellent health and fine spirits and anxious to get on shore. Three of our number leave for the Nile and Upper Egypt. We are advised to remain on board until we learn of the ship's arrival at Suez in which our passage is engaged, as the expense is much less than stopping at a hotel in Alexandria. A visit on shore makes us feel quite willing to return to the ship again. We are besieged by boatmen, hack drivers and donkey boys; old men follow us holding their hands for *bakshish*. We cannot make them understand that we have none for them, and had it not been for the protection of the gentlemen with us, we should have been fleeced of our money, as the sailors say.

People of all nations meet our eye as we ride through the main street to the public square. We see men sitting and lying in the streets, some sleeping, smoking, or taking their lunch, every one seems to have plenty of time, and many nothing to do. We are especially interested in the modern Rebeccas, bearing their water jugs on their heads, mothers carrying their children on their shoulders with their little dark faces peeping over the mother's head. We are not very favorably impressed with Alexandria, particularly the native part; as we pass their cheerless homes and catch a glimpse of the inside, we are reminded of the people to whom we are going, whose homes are even more cheerless.

Children's Corner.

THE ORPHAN GIRLS' SECOND GREAT HOLIDAY.

BY MRS. M. A. THOMAS.

ON the 17th of August, 1868, which was my birthday, and also the anniversary of our sailing for India, we were awakened, just before day, by the girls singing "*ai khush din*" (happy day). Soon we heard a buzz and hum of voices in the veranda, and presently a half dozen voices called out "*sallaam*." They had begged permission the night before to come early and awake me, and I had promised to take them out for a walk if it were pleasant. I inquired about the weather; they said it did not

rain, but I knew by the tone in which it was said that they feared it *might* rain if they did not hasten matters. They begged me to hurry as they were *all* ready. I was soon out, and although the clouds looked threatening, I could not bear to disappoint the expectation of so many eager, happy faces. I told them I feared it would rain before we could go far. They said "O no, we will hold up our skirts, we'll carry your shawl and umbrella, and if it comes very hard we will stop under a big tree." "And what will you do with the little ones who will get tired and cry?" I asked. "O we will take them up in our arms and carry them," they said. We started out and had gone about a quarter of a mile when down came the rain in great drops, but fortunately we were just nearing one of those famous great trees you see so often by the wayside in this country. "Mamma Jee," the matron, drove away a couple of coolies who were standing under it for shelter, to take refuge elsewhere, and the girls huddled together under the tree and made merry over their mishap until the rain slackened. Some of the little ones were troublesome and not very good, so they were sent home while the rest of us went on to our destination, the Public Gardens. We had a pleasant walk for the rest of the time and came home in good spirits. We then had several swings put up in our garden, and told the girls they were at liberty to enjoy themselves all day in the garden just as they chose. Some went to the swings, and some went strolling over the garden, gathering sprouted mango seeds to make music with, while others sat in little groups here and there, telling the wonderful fairy stories of which they never weary. At four o'clock they went to the Orphanage, where they had fruit and sweetmeats distributed, and dinner. Their favorite one of *poories*, and curds, and pulao, was served.

The children who read the letters sent by Mrs. Thomas must remember that she has a school, or orphanage, of nearly one hundred and fifty girls who have no parents. Their parents were heathen people, and many of them died during the famine, but these girls, through the Christian instruction given them by Mrs. Thomas and others, have become like Christian children in all their thoughts and ways. In this school they study just the same studies that children do here in this country, and they sing our Christian hymns beautifully in their own language.

The children here would have been much

amused could they have seen these Hindustani girls at their dinner. It is not the custom in that country for the people to sit at a table and eat with knives and forks or spoons, but they sit on mats spread on the floor, and eat with their fingers. These little girls eat in the same way.

LITTLE GRAVES.

ANOTHER has been added to the many little graves of missionaries' children in India. Bro. Mansell, in a private letter to a brother missionary, writes:—"I have only one item of news, and that is, that our dear little John Wesley was taken from us, to join the band of little missionary angels in heaven, on the 25th of October. He was a sufferer from his birth, and a constant care to us, but that was his title to a double share of his father's and mother's love, and makes the separation much more painful. He was a sweet-tempered, lovely, bright-eyed little boy, but he is gone. Willie has no brother on earth, but Eddie has now a brother in heaven. We dare not say it is wrong; we know our Father's love; we trust His grace. He can and will fill this awful void in our aching hearts.

"When Johnnie died, we were alone as to Europeans. We arranged a rough coffin, covering it with white cloth ourselves, and then dressed his little corpse, and put him into the coffin with our own hands. Thomas Gowen, our native preacher, came up from Srinugger, and read the burial service in Hindustani. We are lonely, but would not call him back from his songs of praise and glory around the throne."

AUXILIARY SOCIETIES.

A Union Missionary Meeting of the ladies of Saratoga and Meridian Street Churches, East Boston, was holden in the Vestry of Meridian Street Church, January 19th. Both churches were well represented.

In a few preliminary remarks, one of the Vice-Presidents of the Woman's Foreign Missionary Society of the M. E. Church, said she had assumed the responsibility of calling this meeting for the sole purpose of intensifying and widening a practical interest in the great work of raising the heathen woman from her degradation. After the usual opening exercises, Mrs. E. W. Parker, a missionary, spoke to an attentive and appreciative audience. Her subject was "Woman in India." Several dark features of her deplorable case were clearly represented, furnishing a powerful incentive to Christian activity in her behalf. The children present were deeply interested. Twenty-four dollars were contributed by the ladies of the Meridian Street Church, and the pastor's wife, Mrs. W. R. Clark, was constituted a Life Member of the Woman's Foreign Missionary Society, and Mrs. Cline, Mrs. Dunbar, Mrs. M. Wood, Mrs. Boss were made members. Twenty dollars were also contributed by the ladies of the Saratoga Street Church, and the pastor's wife, Mrs. L. Hall, was constituted a Life Member.

Three ladies from each church were constituted a Committee to take measures best-calculated to aid our united efforts in the interest of this cause. Their early-deliberations have resulted in the inauguration of a monthly Woman's Foreign Missionary prayer-meeting to be holden in the vestry of the Meridian Street Church, the first Wednesday evening of each month. A Board of Managers, consisting of five young ladies from each church, was appointed to organize a Juvenile Missionary Society. This measure has been carried into effect, and arrangements made for monthly meetings, where, by their own work and self-denial, they may be enabled to realize a sufficient sum for the adoption and education of a girl in India.

A. J. WARREN,
Secretary of the Meeting.

An Auxiliary Society was organized in the Forty-third St. M. E. Church, N. Y., January, 26th. Mrs. Dr. Butler was present, and addressed the ladies on the sad and degraded condition of the women of India and a deep and earnest sympathy was awakened. Quite a number of yearly subscriptions were received and a large number of subscribers were obtained for the HEATHEN WOMAN'S FRIEND.

C. GRINSTEAD, President.

During the recent visit of Mrs. E. W. Parker to Wilbraham, considerable interest was awakened among the ladies of the Wesleyan Academy, and the result was an organization of sixty members, who are desirous of supporting one or more girls in the school referred to in Bro. Thoburn's letter.

LOUISE M. HODGKINS, Cor. Sec.

REPORT FROM THE WEST.

Societies Auxiliary to the W. F. M. S.

[Continued from the February number.]

Morrison, Ill., Miss Mary J. Snyder, Cor. Sec. 50 members, 40 sub. H. W. F.
Franklin, Ill., Miss Alice Taylor, Cor. Sec. 76 members, 21 sub. H. W. F.
Union Corners, Ill., Mrs. J. W. P. Jordan, Cor. Sec. 30 members, 12 sub. H. W. F.
Capron, Ill., Mrs. Wm. Sands, Cor. Sec. 30 members, 6 sub. H. W. F.
Sycamore, Ill., Miss Mary L. White, Cor. Sec. 21 members, 7 sub. H. W. F.
Malta, Ill., Mrs. James M. Orsutt, Cor. Sec. 40 members, 10 sub. H. W. F.
Dement, Ill., Miss Sarah Robinson, Cor. Sec. 36 members, 4 sub. H. W. F.
Marengo, Ill., Miss M. King, Cor. Sec. 70 members, 20 sub. H. W. F.
Janesville, Wis., Miss Emily Kimball, Cor. Sec. 80 members, 50 sub. H. W. F.
Rock Island, Ill., Mrs. Lura Spence, Cor. Sec. 90 members, 50 sub. H. W. F.
Moein, Ill., Miss J. R. Matteson Cor. Sec. 70 members, 50 sub. H. W. F.
Camden Mills, Ill., Mrs. Nellie Cantine, Cor. Sec. 70 members, 30 sub. H. W. F.
Galesburg, Ill., Mrs. J. A. Marshall, Cor. Sec. 70 members, 40 sub. H. W. F.
Hedding Fem. Col. and Sem., Abingdon, Ill., Miss Mary L. Graves, Cor. Sec. 30 members, 12 sub. H. W. F.
Abingdon, Ill., Mrs. Dr. M. Reese, Cor. Sec. 70 members, 30 sub. H. W. F.
Fifth St., Davenport, Iowa, Mrs. Emma Maclean, Cor. Sec. 90 members, 30 sub. H. W. F.
Fourteenth St., Davenport, Iowa, Mrs. J. T. Martin, Cor. Sec. 100 members, 40 sub. H. W. F.
Fulton, Ill., Mrs. O. F. Matteson, Cor. Sec. 45 members, 20 sub. H. W. F.

REPORT OF QUARTER ENDING JAN. 25, 1870.

36 Auxiliary Societies organized, 2,000 members, 830 sub. H. W. F., money received \$288.90

J. F. WILLING, Rockford, Ill.

Jan. 25th, 1870.

During the month auxiliaries have been formed in East Boston, Somerville, Portsmouth, N. H., and Kittery, Me.

RECEIPTS OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

Treasurers of Auxiliary Societies will please report at the close of each quarter promptly, and those collecting moneys for the parent Society are desired to send in their receipts by the middle of each month, that the Treasurer may acknowledge them in the following number of "THE FRIEND."

To February 1, 1870.

Amount previously acknowledged, \$3,605.81

BOSTON, BROMFIELD ST. CHURCH.

Mrs. Alden Avery. Mrs. B. B. Russell. Mrs. S. M. Burr. 5.00
Mrs. Trafton. Miss J. Eva Merrill, Members, 10.00
Mrs. E. A. Johnson (\$10 previously reported) Life member, 10.00

EAST BOSTON, MERIDIAN ST. CHURCH.

Mrs. William R. Clark, Life Member, 20.00

CAMBRIDGEPORT, HARVARD ST. CHURCH.

Miss Mary S. Kinsman, Member, 1.00

WEBSTER, MASS.

Mrs. C. Spaulding, Life Member, 25.00

VINTON.

Mrs. W. W. P. 5.00

DELAWARE, OHIO.

Members through Treasurer, Mrs. T. C. O'Kane, 30.00

ROCKFORD, ILL.

Through Cor. Sec., Mrs. J. F. Willing, —

Sandwich,	Ill.	8.10
Plana,	"	15.70
Polo,	"	4.50
Harvard,	"	6.50
Big Fort,	"	10.00
Richmond,	"	10.05
Nunda,	"	3.40
Elgin,	"	14.25
Cherry Valley,	"	6.00
Rockton,	"	5.85
Marengo,	"	1.20
Winnebago,	"	6.50
Rockford, First Church,	"	5.25
" Third St. Church,	"	12.00
Rock Island,	"	10.04
Grant Pl. Chicago,	"	4.00
Clark St.	"	38.70
Alden,	"	3.60
Park Ave.	"	21.00
Grace Church,	"	12.40
Miss Claypool, Attica,	Ind.	20.00
Mrs. A. C. Miller,	Waterloo, Iowa.	30.00
Fifth St., Davenport,	"	5.00
Spring St., Milwaukee,	Wis.	5.45
Asbury "	"	2.00
Kenosha,	"	5.16
Beloit,	"	18.25

Total. \$3,990.71

Mrs. THOMAS A. RICH, Treasurer,
706 TREMONT ST., BOSTON.

THE HEATHEN WOMAN'S FRIEND

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Information with respect to the formation of Auxiliaries, or any other point connected with the Society may be obtained by application to either of the Corresponding Secretaries. They will also send specimen copies of *The Heathen Woman's Friend*, gratis, to any one desiring to secure subscribers or to form Auxiliary Societies.

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HEATHEN WOMAN'S FRIEND.

"Behold the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold thy Salvation cometh." — *Isaiah* lxii. 11.

J. P. MAGEE, AGENT,
No. 5 CORNHILL.

BOSTON, APRIL, 1870.

VOL. I. NO. II.

OUR MISSION IN CHINA.—RESULTS.

BY MRS. MACLAY.

WOULD you fully realize the results of the labors of your China missionaries, then go to China and abide for a time with your missionary in his field of labor. Itinerate with him for a few weeks on the several circuits there. Go from city to city, from village to village, visit those churches, and go to all those Chinese chapels, where the worshippers of the true God assemble from Sabbath to Sabbath, and through the week, and spending a Sabbath at each, tell us, when six months have passed, if you have seen them all.

Again, look in upon the many Chinese Christian homes there, and observe the inmates as they daily kneel around the family altar, and listen while they chant their praises to Him who hath washed them from their sins in His own precious blood. Mark well the fervor of their devotions, as you listen, and tell us if you think God listens too.

As you pass along, from one station to another, through that densely populated country, take notes if you please, of those who salute your missionary on his way, and see how many, strangers to you and to him, will say, "I have heard you preach in your tours; I now know of Jesus, how He died for sinners. He is the Son of God, the true Saviour."

As well could we count the drops of water that have been added to the Atlantic and Pacific. Precious, precious truth! Seed sown beside all waters! Broadcast o'er the land! Destined, as we humbly trust, one day to spring up and bear fruit a hundred fold.

BIBLE TRANSLATED.

Look again at that herculean task, undertaken and carried on by your missionaries, now so near

its completion, the translation and revision of the sacred Scriptures into the most difficult of all the Chinese dialects. See those neat volumes, comprising large portions of the Old Testament, and all of the New, so plain, so simple, so perfect, that all who will, can both read and understand. Look at the Scriptures again in their classical form, the written language of the Empire. See those volumes, as they daily issue from the printing-press which your munificence has established in that dark land.

See how they go forth with their healing streams, reaching all classes of society, making their way to the extreme limits of the Empire, and extending their saving influence even to the multitudes of Chinese in Australia and California.

But, say you, "Have *our* missionaries done all this?" Not all. All honor to their efficient collaborators of other missions. But rest assured, *your* missionaries have done their full share, and not weeks and months only, but *years* have they spent in studying over these sacred volumes, and in devising how these precious words of truth and comfort might be best expressed in heathen language.

Walk again through that printing office. See its busy, dark-faced operatives, from early dawn till late at night, toiling, for what? Not simply that the Bible may be given to the people, but that religious tracts, and Methodist catechisms, and Wesleyan hymns, and Wesleyan sermons, and the divine anathemas against idolatrous worship, and the blessings of the gospel of peace, may be spread before the Chinese mind in all their power, with all their saving influence.

How came this supply of sacred Chinese literature there? How came it in the homes of the poor and needy, in the houses of the rich man and the worldling, well read and understood in the

hamlets on the mountains and by the river side? Think you, dear brother or sister, you who have for many years brought your annual tribute into the store-house for China, you who have been constant in your occasional contributions for the conversion of that vast Empire, think you there is no success in all this? Can you for a moment think that what you have done for China is in vain?

LETTER FROM MISS THOBURN.

SUEZ, Dec. 22, 1869.

WE reached this place last evening after a day's travel across the Isthmus. Two fellow-passengers from Liverpool are going on to Bombay, and in their company we were well taken care of. Here at the hotel, we found Misses Welch and Calhoun, who are on their way to the United Presbyterian Mission in India. They, with two young ladies for the mission of that Church in Egypt, left New York three days before us. One of the latter, Miss Johnson, is from my own home in Ohio.

SUEZ CANAL.

After washing off the sand which had been sifting over us the last half of our journey, we enjoyed a dinner together and then went out for a boat ride in the canal. As we entered the Alexandria harbor, we saw a tug steaming away in the direction of Port Said with two large barges in tow, crowded with Mohammedan pilgrims on their way to Mecca. But our steamer could not follow. Whether such vessels ever can is the one subject of speculation and discussion with travellers passing this way. Our ride was the consequence of an animated conversation at dinner between one of our English friends and Mr. Ewing, of the American Mission in Cairo, the burden of which was, on the English side, "It is a grand failure," and on the Americo-Egyptian, "It is a success, and will be a grand one when perfected."

We could not determine the question in our little boat, which floated on, propelled by a lazy wind in its sail and a lazy oar in the hand of its Arab boatman. The full moon, which is not "pale" here, but golden, revealed a dim line of mountains, beyond which, Mr. Ewing told us, the children of Israel, it is thought, entered the path between the parted waters of this now placid sea.

Whether sand or water win the victory across the Isthmus time will tell. In either case we will

always have a pleasant recollection of the Suez Canal.

Our steamer, the *Krishna*, is to go out this evening.

ADEN, Dec. 30.

When we came on board the *Krishna*, we found another missionary party, the Rev. Mr. Shackwell and family, returning from a furlough in England to their work in the Presbyterian Mission in India. Mr. Shackwell is an Englishman, though a member of the American Mission. We also met two Americans, Mr. and Mrs. Ballantine, on their way to Bombay on mercantile business. Mr. B.'s father was a missionary, who died four years ago when on his way home from India, and now lies under the waters of the Red Sea.

"The Red Sea is as smooth as a lake," we had been told; and for a few days we found it so and passed quietly southward, not alarmed by the remark of Mr. Shackwell's little boy, who said to his brother, "You had better be good, Willie, for this is a very dangerous part of the sea. Pharaoh was drowned here." Christmas found us sitting under the awning on the quarter-deck, fanning ourselves and shading our eyes from the dazzling light of sky and sea. Our thoughts were busy far away; our hearts were with those who sat by blazing fires and looked out on "a universe of sky and snow."

As we watched the gambols of the porpoise, around the ship that evening, the captain said, "We will have head-winds to-morrow, it is a sure sign." "How superstitious sailors are," said a lady, as he passed on. Perhaps he was, but we met a head-wind the next morning, which opposed us all the way to Aden, and a ship just in here from Bombay warns us that it is blowing against us across the Arabian Sea.

From the same ship came a letter to me from my brother, — a line of welcome, and a promise that he will meet us at Bombay or Nagpore, the terminus of the railroad. In an hour more we will leave this port, and it is good to think that when we enter another, our travel by sea will be over.

The *Krishna* has no ship-doctor, and Miss Swain has been called upon to attend five of the passengers who are not seriously ill, but beyond assistance from their own remedies. A lady physician is something of a novelty to our English passengers, but they do not hesitate to call on her for advice, and assure her that a great opportunity awaits her in India.

IN INDIA.

NAGPORE, Jan. 10, 1870.

When our ship arrived at Bombay, three days late, we were informed by Mr. Bowen that my brother was waiting for us at Nagpore, and with his kind help in many ways we were able to reach the station in time to take the first train for this place. We enjoyed our railway ride very much. The first afternoon our way lay among the Ghauts, bleak, precipitous mountains, whose rocky summits have been castellated by time. We left them in a sunset glow of rosy purple, and when we looked from the car window in the early dawn of the next morning it was to see plains as level and as fertile as our prairies. Palm-trees wave invitingly, flowers were blooming by the road-side, fields of young grain lay green on either side, and a sky of cloudless blue arched over all. This was henceforth to be our country, and these laborers by the railway and in the fields our people, and it was with intense interest that we looked out from our car window as we sped along, until, when we reached Nagpore, the interest had grown into enthusiasm for our new home.

We are waiting here for our baggage, pleasantly entertained meanwhile by the missionaries of the Free Church of Scotland in this place. We go from here to Jubbulpore by horse-dak, whence we again take the cars. We are well — very little fatigued by our journey, but we are almost homesick for our final stopping-place.

ITINERATING NOTES BY A NATIVE PREACHER'S WIFE IN INDIA.

THE following notes of an itinerating tour in India, were written by the wife of Rev. Zahoor ul Huk, a native member of the India Mission Conference, and published in the *Christian Star*, of Lucknow. The translation was forwarded by a missionary.

During the latter part of the month of November my husband's quarterly meeting was held in a village called Hatain. Taking fourteen school-girls with me, I attended the meeting. About one hundred and twenty-five Christians from the surrounding villages were present, and the meeting was a very good one. God's grace abounded in our midst.

The meeting closed on the 22d, and early in the afternoon of the same day, I took Phebe, Gurdiyal's wife, and Matilda, Prem Das's wife, and went to a village near by, called Halapura.

Having seated ourselves, we began to sing, and soon a number of women from the village came to us, and listened to our singing, and also talked with us. Rising up from that place we determined to go to Nalpura, and accordingly we set out, singing as we went.

When we had gone a short distance we saw a crowd of women from the village, who had left their work, and were standing listening to our singing. When we saw their eagerness to hear, we resolved in some way to get to them, and make known to them the name and work of our Lord Jesus Christ. While we were considering this, the women began to call to us, and say, "Come and read your book to us, and sing to us also." They also had a cot sent out into the field, for the three or four men who were with us to sit on, and they also sent them some tobacco and fire. When I saw this eagerness of the women I was much surprised, and at once went to them, taking my companions with me. Some thirty or thirty-five were present. We sang to them first, and then preached, after which we took our leave, and went with great joy to the house of brother Nanu in Nalpura. Having seated ourselves in his house, we began to sing, when at once thirty-five or forty women ran together to hear us, and their hearts were much astonished by our hymns and words. In the evening we returned to Hatain, and took dinner with brother Prem Das.

After prayers on Tuesday morning, I took my companions and went into the village of Hatain, and called at the house of the head man of the village. About thirty women came together, and I read and explained a few pages to them, and then we sang for them. The women listened to us with much pleasure, and said to us, "We never heard such words before. Till this present hour we have always considered Ram as God, and Nanak as our Saviour, but now it would appear that Ram was only a king, and Nanak a fakeer, and that there is another Saviour. So please continue to teach us these words, and we will not hate you any more." One of the women wept violently. It is the custom of these people to despise Christians, and not to give them a seat, but God softened these women's hearts, so that they brought a cot for me, and spread blankets on the ground for the girls, and showed much love towards us. Our hearts were glad, and we thanked God more and more.

[To be continued.]

LETTER FROM BULGARIA.

BY MRS. EMILY C. PAGE.

I HAVE been invited to contribute to your paper some incidents relating to the progress of missionary labor among the women of Bulgaria, which I gladly do. Perhaps I may thus increase, in the hearts of my Christian sisters at home, the interest already awakened in behalf of their less favored sisters of this land.

This is but the sowing time with us, and it may yet be many years before we shall be able to sing "harvest home." It is only ten years since a mission was first established in this part of the field, yet already we can feel assured that there has been joy in Heaven over redeemed souls.

Samokove, the field where our interest centres, since it is "our parish," is a city of about twelve thousand inhabitants. It is so near the Austrian border that the influence of European life is increasingly felt each year, and in the dwellings of some of the wealthier classes, the peculiarly Oriental customs are fast giving way to modern improvements of more civilized nations. The people, too, are becoming more enlightened, and as they perceive the advantage of education, are establishing schools for girls as well as boys, a thing till recently quite unheard of. Some ladies who called upon me the other day, told me, with manifest pride, that their daughters attended school every day. I asked them if they themselves could read. "O, no," said one of them, "we were not allowed to go to school, or taught to read, when we were young." This step in advance has been made by the Bulgarians of their own accord, but a recent law has been established by the Sultan that throughout the land there shall be schools of four grades, — Primary, Intermediate, Grammar, and High School, and that every child must attend the first, while each parent who is able is urged to allow his children to complete the full course. These advantages are offered the children, their parents thinking it too late for them to begin to learn. But where the truths of the Gospel have affected the heart, we find the old as well as the young availing themselves of every opportunity for learning to read for themselves the word of life.

There are very many young girls in this city, and among them some of the most beautiful faces I have ever seen. Such clear complexions, beautiful eyes, and luxuriant hair, are seldom found as the *natural* adornment of our American belles.

They have a bright, intelligent look, too, and should you meet many of them on one of your streets you would not suspect them of being foreigners. It seems strange that they should have such a firm belief in the superstitions of their Church, and sad that they should grow up in ignorance of the way of salvation, trusting that by the observance of empty forms, they shall secure to themselves eternal life.

Their religion is that of the Greek Church, similar in some respects to the Roman Catholic, yet the moral condition of the people is far below that of the Catholics in America. They do not acknowledge the authority of the Pope, but are governed by a council of the leading clergy, styled Patriarchs.

Their worship is mere idolatry, the worship of pictures, and in the homes of the poor these are often of the coarsest kind. Should you visit these homes on any of their "saints' days," several of which occur in every week of the year, you would see a hanging, cup-like lamp of olive oil burning before these pictures, and possibly a suppliant form worshipping. Some of these saints' days they exalt above the Sabbath, which (the Sabbath) they observe in a similar manner. All of them, excepting a brief season for worship, they regard as holidays and seasons for visiting and feasting.

The observance of so many days of this kind seriously impairs their industry; otherwise they might be considered an industrious people, for the middle and lower classes work hard on other days. They think it a sin to do any kind of work on these. They have many popular superstitions, but to describe these, or to give you even an outline of their faith, would require too much space for this letter.

SAMOKOVE, Western Turkey, Dec. 1869.

EXTRACT FROM MRS. HOSKINS'S LETTER.

BIJNOUR, Oct. 20, 1869.

I THINK the record of this year will be a glorious one. We are going on, breaking down the strongholds, though it seems to be almost imperceptible where so much is to be done. But the whole earth is to acknowledge God supreme, and the work is pressing on to its accomplishment. It is a blessed thing to have a hand in such a work — and we are grateful for the privilege of being here to help it on.

I am so pleased that our people take heartily to learning Scripture texts. I have introduced what they call *tickets*, that is cards, with texts in Hindi.

and Urdu, which they are to recite every Sabbath. Every one, whether they can read or not, wants one, and I only give them on condition that they learn them. Last Sabbath not one, large or small, except babies, failed to recite his or her verse.

I have been teaching them hymns, but I cannot sing every tune myself, especially the native airs. I learned a native air this week, and taught them the hymn and tune, and they are singing it all the time. They are very fond of Christian hymns set to native airs. A missionary has arranged a book of hymns and tunes, and any one who can read music will soon learn them.

HEATHEN WOMAN'S FRIEND.

BOSTON, APRIL, 1870.

THE General Executive Committee of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, composed of delegates from each of the Branch Societies, will hold its first meeting in Boston, April 20th.

The anniversary exercises of the New England Branch Society will be held the same week, that the ladies present from the other Branch Societies may participate in the exercises. It is expected that several missionary ladies will also be present, and represent the condition of women, and the missionary work among them in their different mission fields. The meeting will doubtless be one of great interest and the ladies of our Church in New England are cordially invited to be present. A more extended notice of the meeting will be given in *Zion's Herald* and other papers as soon as arrangements for it are complete and the exact time fixed.

Let all interested in the work which the Society is doing for heathen women, be present, if possible, and if there are any women enjoying the blessed liberty of Christ's gospel who are not interested in aiding to set their degraded heathen sisters free, they should surely be present that they may become interested, and realize more fully their responsibility with regard to the millions of women still without the knowledge of a Saviour.

PROGRESS OF FEMALE EDUCATION IN INDIA.

THE past five years have been years of hope to the women of this dark land. Education had made

some progress among them before, but recently signs of better times for woman have become much more frequent, and unmistakably clear. In some places it is less difficult to organize girls' schools now, than it was to start boys' schools ten years ago. In the old city of Sambhal, the place in which the Hindoos expect the coming of the Sinless Incarnation, three schools have been recently organized, one of them containing thirty girls. A most striking feature of these schools is, that the missionary is allowed to visit two of them, contrary to the general usage of the country, which excludes men from all places where women or girls are assembled. In many other places, unlooked for openings are presenting themselves, and the prospect is extremely promising. It should be understood that the ladies sent out by the Woman's Missionary Society will have a very difficult, and sometimes extremely trying work before them, but they will have cause to be thankful that this work, trying as it may be, abounds on every hand. Not many years ago, they would have found nearly every door in these provinces closed against them. Now the dungeons are being opened, and hundreds and thousands are ready to receive them and hear them gladly. The Woman's Missionary Society of the Methodist Episcopal Church was not organized a day too soon. There is a mighty work to be done among the women of India, which *only women can do*. This great Asiatic continent will yet claim hundreds upon hundreds of the daughters of America, to come and help to lift her countless millions of ignorant women from the pit of degradation in which they have been groping for more than forty centuries.

MISSIONARY READING CIRCLES.

OUR hearts are usually reached by way of our heads. We must *know* a thing is so, before we *feel* its importance. One reason of the dearth of missionary sympathy and zeal, is the lack of missionary knowledge. If we can make Christian people intelligent in regard to the condition of Christless nations, we can hardly fail of making them feel the necessity of doing something to better it.

In most of our churches, you can count upon your fingers all who have any definite ideas of missionary fields and missionary workers. What the majority know of these matters, is little more than a confused blending of some old geogra-

phy lessons, with chaotic memories of special sermons, and now and then a clearer dash, in the way of recollections of the talk of a returned missionary.

This lack of intelligence is principally owing to the lack of responsibility. We are too indolent — too many interests grapple our attention, and draw us this way and that, for us to give time or thought to anything to which we are not crowded by special responsibility. If the responsibility of managing Church affairs rests upon the clergy alone, intelligence upon Church affairs will be found to belong mostly to the clergy. If the responsibility of a certain work rests alone upon the men of the Church, the women, lacking this stimulus to intelligence, will be stupid about it.

If the women are ignorant in any department of Church work, the children fail to get the bias toward that work, that can be given them only by the hand of a woman. If we would inaugurate an advance movement, that shall look toward the conquest of the world, we must enlist every man, woman, and child.

There are facts enough that Christians can gather, of the wretched life of Pagans, to arouse all Christendom to effort, if they could only be brought out. Facts palpable enough, and shocking enough, to stir the zeal of all children, women, and men. Many of these are published, but somehow they fail to reach every-day people. They come, too often, in dry, statistical form. Our heads do not comprehend them. Our hearts are not moved by them.

What can be done to remedy this defect? More should be thought, and said, and prayed, in the churches, to make the people comprehend the claims of the heathen. More positive effort should be put forth in the Sunday-school. Missionary concerts should be *Missionary* concerts. But, after all, the main hope is the awakening of interest among the women, that they may train the children aright. In a West India missionary meeting, a negress went up to the table, with her baby in her arms, and a piece of money held in his fat fist by her fingers. Opening his hand, and letting the money fall on the plate, she looked up at her pastor, with a broad smile; "Me bring him up to it," she said. Let the women be in earnest to bring the children up to it, and there will be no lack of missionary money, a generation hence.

The new responsibility that the W. F. M. S. brings to the women of the Church, cannot fail to

increase their interest and intelligence in this direction. Attending a meeting of the Woman's Board of Missions, held in Chicago a few weeks since, I was surprised to see how much they knew of missionary fields and labor. They have been at work about two years; reading, thinking, planning, and praying, and the result is, they understand the need, and are ready to sacrifice to meet it.

THE FRIEND will do much for the ladies of our Church in this matter. But, in addition, there should be a missionary reading circle formed in every auxiliary society. Let a copy of the periodicals published by kindred organizations be subscribed for, and placed by the corresponding secretary in the hands of the reader for the month. Let her serve up, at each meeting, *la crème de la crème* of these papers. Let all missionary books in the Sabbath-school and private libraries be looked over, and selected from for the readings. Let now and then, one be given the task of writing a sketch of a certain mission; the other ladies, in the meantime, reading what they can, to prepare themselves to talk about it. An hour spent in this way, at each monthly meeting, could not fail greatly to increase the sympathy and zeal of the Church for the evangelization of the world.

J. F. W.

WONDERS OF AMERICA.

When Mar Yohanan returned to Persia, after his visit to the United States, the Prince asked him, "What are the wonders of America?"

He replied, "The blind they do see; the deaf they do hear; and the women they read; they be not beasts." — *Woman and her Saviour in Persia.*

CHINA AND THE CHINESE.

THE recent work of Dr. Nevius, "China and the Chinese," is exceedingly interesting, instructive, and comprehensive. Commencing with a general view of the Empire, the character of the country and its inhabitants, Dr. Nevius gives a clear exposition of the government and religions of China, their superstitious rites, idol worship, and social customs. Particularly interesting, however, is his account of the beginnings, progress, and results of missionary labor among the Chinese. We heartily recommend this volume to all who have any interest whatever in this country, so long closed to the influences of Christianity, and now so surely

opening for their reception. It is published by Harper and Brothers, New York.

Here is something on the

POSITION OF WOMAN IN CHINA.

"The position of woman is intermediate between that which she occupies in Christian, and in Mohammedan, and other heathen countries. The manner in which they regard their lot may be inferred from the fact that their most earnest desire and prayer is worshipping in Buddhist temples is, generally, that they may be men in the next state of existence. In many families girls have no individual names, but are simply called Number Two, Three, Four, etc. When married they are Mr. So-and-so's wife, and when they have sons they are such-and-such a boy's mother. They live in a great measure secluded, take no part in general society, and are expected to retire when a stranger or an acquaintance out of the family, of the opposite sex, enters the house. Among the poor, whose dwellings are small, and who are obliged to depend upon the females of the family to do the work, it is impossible to carry out fully these rules of seclusion, and the separation of the sexes is less marked. In some localities the people are more strict in this regard than in others. I heard in the province of Shantung, of a stranger being driven out of a village by a mob, on account of taking the liberty of asking a woman in the street the road to an adjoining town.

"Women are treated with more respect and consideration as they advance in years; mothers are regarded with great affection and tenderness, and grandmothers are sometimes almost worshipped.

"It is but just to say, that a strong attachment often springs up between husband and wife, though they have had nothing to do in making choice of each other, and have never seen each other before marriage."

THE "RAT-PIE" MYTH

is demolished after the following style:—

"The wide and almost universal prevalence of the impression, that 'rats, cats, and puppies,' are articles of food in common use among the people, is a notable example of a local and exceptional custom, being taken for a national and universal one, and producing false ideas of a people in the minds of whole nations. I have never seen or heard of a rat, cat, or puppy being eaten in China, though I presume they may be occasionally by paupers. I have been told that dogs are sometimes eaten in Canton. It was here, no doubt, that this rumor originated. Some early visitor in China, seeking for sensational news, has sent home this item of information. In our ignorance of that country, this interesting fact was eagerly made use of, and illustrated by a special engraving in that part of the geography which treated of China. The ideas suggested by this engraving of the geographers of twenty or thirty years ago, constitutes a large proportion of what many of our people know, or think they know of China."

THE PROPORTION OF THE SEXES

among converts is an important question, on which the author makes the following remarks:—

"During the first stage of the history of a mission, the greater proportion of the converts are generally males. This is accounted for by the fact of the seclusion of females in China, the comparatively small number of female

missionaries, and the employment chiefly of males as servants and teachers. During the second-stage of progress, when the work of making known the Gospel falls into the hands of natives, the state of things is reversed. In every age and country, there has seemed to be, in the nature of woman, a peculiar susceptibility to religious impressions, and a readiness to respond to the call of a Saviour's love. In China, converted husbands have often been the means of bringing their wives into the church, sons their mothers, and when a native preacher, with a Christian wife, commences his work at an out-station, female converts generally predominate greatly."

Children's Corner.

HOLY RIVERS OF INDIA.

THE NERBUDDA.

CAN any of you dear children tell where the Nerbudda is? It is a large river, rising in the central portions of India, and running west till it enters the Indian Ocean at Broach in the Gulf of Cambay, north of Bombay. Now can you find it on the map? Look for it, and see how many towns and villages and cities are on its banks; and try and think how many thousands, nay millions of people are worshipping it as a holy river; and then say if missionaries ought not to be sent to tell these people that there is only one "river of life," that that proceeds from the throne of God.

Would you not like to have the opportunity of telling the children there of the "fountain that has been opened in the house of David for sin and uncleanness;" and would you not like to teach them to sing—

"E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be, till I die."

An Indian official thus writes concerning the superstitions of this river:—

"In the years included from 1829 to 1835 a remarkable blight attacked the corn in Central India. Many causes were assigned; the people at one time sent a petition to the authorities asking them to prohibit the eating of beef! All these dreadful evils (the famines and destitution) had, they said, unquestionably originated in the great market of the cantonments, where, for the first time, within one hundred miles of the sacred stream of the Nerbudda, men had purchased and eaten cow's flesh!

"During the discussion of the question with the people, I had one day a conversation with our Sudder Ameer, our head native judicial officer. He told me 'that there could be no doubt of the truth of the conclusion to which the people had come! There are,' he said, 'some countries in which punishments follow crimes after long intervals, and, indeed, do not take place till some future birth; in others they follow the crimes immediately; and such is the country bordering the stream of Mother Nerbudda! This,' said

he, 'is a stream more holy than that of the great Ganges herself, since no man is supposed to derive any benefit from that stream, unless he either bathe in it, or drink from it, but the sight of the Nerbudda from a distant hill could bless him and purify him. In other countries, the slaughter of cows and bullocks might not be punished for ages; but so near the Nerbudda this could not be the case.'

Children, pray that these deluded millions may soon see, by faith, the only stream that can bless and purify; and do all you can to send them the knowledge of how the "living water" can be procured.

ORGANIZATION OF BRANCH SOCIETIES.

PHILADELPHIA.

THE ladies connected with the Methodist Episcopal churches in Philadelphia met at the Book Rooms, Arch Street, March 3d, to organize a Branch of the Woman's Foreign Missionary Society for the States of Pennsylvania, Maryland, Delaware, and the District of Columbia.

Mrs. J. T. Gracey defined the object of the contemplated organization, and stated that it was not intended that this Society should interfere with the collections in the churches for missionary purposes. She also gave some instances of conversion among the women in India, and from a personal knowledge of the work among the women there, she was persuaded that single ladies are particularly fitted for this work.

The Constitution was then read and adopted, after which officers for the Society were elected.

NEW YORK.

The ladies connected with the Woman's Foreign Missionary Society of the Methodist Episcopal Church in this city, met at the Church Mission Rooms, 805 Broadway, March 10th, and after preliminary exercises, the reading of reports, and a short address from the President, adopted the new Constitution, and elected officers in accordance therewith. This action completed the organization of the Branch Society for the States of New York and New Jersey. Delegates were also chosen at this meeting to represent the New York Branch at the coming meeting of the General Executive Committee, referred to in another part of the paper.

BOSTON.

At the quarterly meeting of the Woman's Foreign Missionary Society held in Tremont Street Chapel, March 10th, the ladies adopted the new Constitution, providing for Branch Societies, as a substitute for the Constitution adopted at the organization of the Society, and in accordance with its provisions organized a Branch Society for the New England States, with headquarters at Boston.

From a report read at the meeting, it appears that the Treasurer has received more than \$4,000 during the year, of which amount \$1,832 was received from New England, \$1,204 from New York and vicinity, \$107 from Ohio, and \$874 from the West, forwarded by Mrs. Willing.

THE HEATHEN WOMAN'S FRIEND has reached a circulation of more than 3,600, of which number 1,056 go to the State of Illinois, 780 to Massachusetts, 594 to New York, and the rest in smaller numbers to twenty different States.

RECEIPTS OF THE

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Treasurers of Auxiliary Societies will please report at the close of each quarter promptly, and those collecting moneys for the parent Society are desired to send in their receipts by the middle of each month, that the Treasurer may acknowledge them in the following number of "THE FRIEND."

To March 1, 1870.

Amount previously acknowledged, . . . \$3,990.71

CHARLESTOWN, TRINITY CHURCH.

Mrs. Elizabeth Marsh, Life Member . . . 20.00
Miss Esther A. Lewis, Mrs. Eliza Jane Nelson, Members, . . . 2.00

EAST BOSTON, MERIDIAN ST. CHURCH.

Mrs. Peter Kline, Mrs. Joshua Dunbar, Mrs. Mahala Wood, . . . 4.00
Mrs. Elizabeth Boss, Members, . . .

EAST BOSTON, SARATOGA ST. CHURCH.

Rev. Mrs. L. J. Hall, Life Member, . . . 20.00

SWAMPSCOTT AUXILIARY SOCIETY.

Mrs. Celestia Small, Mrs. Martha Mellon, Miss Alice M. Abbott, Members, . . . 3.00

MALDEN AUXILIARY SOCIETY.

Through their Treasurer, Mrs. W. F. Haven, . . . 39.00

LAWRENCE, MASS.

Twelve Young Ladies, through Mrs. John Haigh, . . . 85.00

PORTSMOUTH, N. H.

Mrs. J. H. Broughton, Miss Abby Robinson, Members, . . . 2.00

CHICAGO, ILL.

Mrs. L. M. Aspinwall, . . . 2.00

OHIO.

Bellair Auxiliary Society, through their Treasurer, Mrs. D. J. Smith, . . . 12.50

Total. . . \$4,180.21

MRS. THOMAS A. RICH, Treasurer,

706 TREMONT ST., BOSTON.

CORRECTION. — The receipts of the Spring St., Milwaukee, Auxiliary Society should have been reported \$9.45 instead of \$5.45.

THE HEATHEN WOMAN'S FRIEND

Will be published monthly by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. All communications having reference to the editorial department may be addressed to Mrs. William F. Warren, 90 Prospect St., Cambridgeport, Mass.

Names of subscribers, and all communications concerning the business of the paper, should be addressed to the agent, J. P. Magee, 5 Cornhill, Boston, Mass.

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Information with respect to the formation of Auxiliaries, or any other point connected with the Society, may be obtained by application to either of the Corresponding Secretaries. They will also send specimen copies of *The Heathen Woman's Friend*, gratis, to any one desiring to secure subscribers or to form Auxiliary Societies.

Riverside Press: Printed by H. O. Houghton and Company.

HEATHEN WOMAN'S FRIEND.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold thy Salvation cometh." — *Isaiah* lxii. 11.

VOL. I.

BOSTON, MAY, 1870.

No. 12.

TO THE YOUNG LADIES IN OUR SEMINARIES AND COLLEGES.

I HAVE many young friends at home to whom I would like to write, but not having time for so many separate letters, I address through the FRIEND, not only those I know, but whom I would like to know — all the young ladies in the seminaries and colleges of our Church.

I have been one of you, both as pupil and teacher, and have been so happy in those relations that it was hard to break them off, even for this work; and I can never so separate myself from you as to lose my interest in your success.

I think of you often here, and of your bright, hopeful lives, in comparison with the limited privileges and dark prospects of these girls around me. You have every incentive and opportunity to cultivate your minds, — they are shut away from all means of improvement, and are kept in a state of perpetual childhood; childhood in ignorance, but not in innocence or happiness. If you desire education, your friends gladly assist you; they meet only discouragement, and instead of the approbation which you receive at every step of your progress, they are watched with jealous suspicion. You enjoy a wide world of earth and sky, you have treasures untold in books, in the fine arts you find measureless fields of delight, and in society all your pleasures are redoubled by participation and sympathy; their world is bounded by the walls of the zenana, but there they have none of those influences and associations that make home life so dear to you. When you give your hearts to Christ, there is rejoicing among all who know you; if they confess a faith in the gospel that they seldom have, it is at the peril of all they possess — home and friends, and even life. In the house where I am staying are two beautiful girls, young as many of you, who were compelled to fly

to their mother, and finally to the mission home, for protection against the cruelty of their husbands, and all because they became Christians.

I think of you as I ever knew you, with warm hearts and generous impulses, ready to give a helping hand wherever your sympathies are enlisted; and for Christ's sake, to whom you owe all that makes your life in any sense better than theirs, I want to ask you to do something for these girls. I do not mean that I want you to make one donation, or to give an additional contribution the next missionary meeting you attend, but I have thought it possible that you might unite in some scheme to do a permanent work for them. Could you not, from the Conference Seminaries of the Church, send a missionary to India?

The "Woman's Foreign Missionary Society" works by means of, or through, local auxiliary societies. There are societies of this kind in some seminaries — there should be in all. Then, through your corresponding secretaries, you could have an understanding with each other, by which you could work to one purpose. Twenty-five seminaries, contributing each thirty dollars a year, would support a missionary. We have, I believe, over fifty Conferences, each of which has one such institution within its bounds, and many of them three or four. Fifty seminaries, at least, could be brought to *coöperate* in this good cause, and so many would be able not only to pay the salary of the missionary, but the expenses of her school. Will you make the effort? If you can do anything, you should begin at once, before you separate for the holidays. Let a missionary meeting be part of your anniversary exercises.

It is from my heart, and not formally, that I conclude this letter, with much love from

Your friend,

ISABELLA THOBURN.

LUCKNOW, March 5, 1870.

ITINERATING NOTES BY A NATIVE PREACHER'S WIFE IN INDIA.

[Concluded.]

ON the morning of the 24th, we took breakfast at Brother Gurdeal Singh's, and then went to Brother Krishan's house, and sang and prayed with them. After this we went to the house of a Christian shoemaker, and sang and prayed. Six or seven women were present. From there we went to the village of Bahapur. When we sang, twenty-five women and twelve men came together, and our work among them was good in every way. In that village were three families of Christians. Leaving there we started for Hirna Khera, where Brother Panu lives, but when we came near the village we heard that of the Christians who lived there not one was at home. When I heard this, I felt very much disappointed, and having spread a blanket under a tree, sat down and began to sing a hymn. Soon I saw a number of women running towards me from the village, and after a little while, a Christian woman, having heard of us, left her work in the jungle and came and took us to her house. We sang there, and also talked about religion to them. Seven women and three men were present. When we rose up from that place, a tanner woman followed us, and when we were without the village, she began to say with tears, "What you say is true, and now I intend to go regularly to worship with your people at Hatain." Leaving there we went to Haraula, and sat down at Brother Kale's house. I read and explained some words to them and then we sang and prayed. About thirty women were present. In the evening we came to Bazitpore. When we sang, a great many women collected, but we were so tired that we could not talk to them.

Early in the morning of the 24th, I went into the village and spread some sheets on the ground under a peepul tree, where we sat down and began to sing. Thirty women and ten men at once collected, and I read to them and also preached to them. Leaving there we went to Tasarpur, and sat down under a peepul tree. Ten or twelve women came to hear us sing, and we had some talk with them. Leaving there we went to Lilakhara. About forty women came together, and I read the fifth chapter of Matthew to them, and also talked to them. They listened gladly, and I hoped that some of them would soon become Christians. We next went to Dehra, where Brother Jhunka lives. About fifty women col-

lected to hear our prayers and singing. We were preparing to leave, when Brother Jhunka and his wife entreated us to tarry for the night with them, and such love did they manifest that we concluded to stay.

Next morning we prayed with Brother Jhunka's family, and then went to Kazi Khera, where four women came to hear us. From there we went to Chuchaila. When we sang, twenty or twenty-five persons collected, but their hearts were very hard, and they gave us abusive language, so that we had to leave the place. Going to another place, we found ten or twelve women, and sang and preached to them. When their hearts began to incline towards us, a man came and drove them away, and so we were obliged to leave. At night we stopped with Brother Isa Das at Sarai.

Friday, Nov. 26th, we left Sarai and came to Bansale, where Brother Sahib Singh lives. Sahib Singh, and his son, and four other men, had become Christians, but their wives were still heathen. Some of them had let their children's hair grow, having made vows to the Ganges. When we began to talk to them, their hearts became soft, and they said we might cut off the hair. Accordingly I called for a pair of scissors, and at once cut off the long hair which they had intended to give to the Ganges. SUSANNAH.

AMROHA, Dec. 1, 1869.

LETTER FROM BULGARIA.

BY MRS. EMILY C. PAGE.

[Concluded.]

To these Bulgarian women, such as I have described in a former letter, we have come, hoping to teach them the better way. At present we can gain access to but few, since they are taught to look upon us as little better than heathen, because we do not pray to the saints, offer incense for the dead, and observe many other like superstitious forms. But the barriers are being gradually broken down, and here and there we find one ready and eager to hear the truth.

Among the multitude of indifferent ones, we are occasionally cheered by meeting an earnest inquirer. Many times they came to us, as Nicodemus went to Jesus, secretly. There are a few who come quite frequently through a hole which they have made in the garden wall, not daring to come by the street gate. A few days since a new-comer stealthily approached our door, and seeing

our native preacher's father in the yard, whispered, "Is he all right?" On being assured that he was, he said in a low tone that he wished to speak concerning the way of salvation. A few, however, fearlessly accost us in the street, and converse with us in public places.

This feeling of constraint, I should say, is confined to the Bulgarians. The Turks and Jews visit us freely. You may wonder why they are so fearful, but it does not seem surprising to us, when we consider the influences that surround them. They would receive the anathemas of the Church, would be debarred from all social intercourse with their friends. Merchants are commanded not to sell to any who have anything to do with us, and in many places the bakers have refused to bake their bread, and they would no doubt do so here.

But in other parts of the field there have been found many who have suffered cheerfully for the truth, and even in our city there is a little band of brave Christian souls, who are ready to sacrifice much that they may win Christ and heaven.

There are sixteen (natives) constant attendants upon our service, and among them seven believers, and several others whom we trust are not far from the kingdom. It is less than six months since we came to the city, and in that time we have been permitted to welcome to communion with us at the Lord's table, one old lady, who seems just ready for heaven. She has long desired to be numbered among God's children, but till now, no opportunity has been offered.

Most of our number have been received to communion in other places, and Samokeve has not, until our coming, been a centre of missionary effort.

The fruits of the Spirit are so manifest in this aged disciple, that one can have no doubt of her piety. Her eagerness to hear and to read for herself the word of God, I never saw equaled. Within a year she has learned the letters of the alphabet, and by spelling slowly each word, can read parts of the Gospels. I seldom go to her room, but that I find her poring over her Testament or little "Daily Food," which are her constant companions.

Another, a young girl of eighteen years, who had not been received to communion, but whom we hoped soon to number with us, has been, we trust, permitted to sit down at the Father's table in the kingdom of heaven. She had but just re-

turned from the school at Eski Zagra, and we had hoped to find in her an efficient helper in our work.

But the Lord had need of her above. The Sabbath after her return, she attended service in our place of worship. That evening she was taken sick, with what proved to be typhoid fever, and after a fortnight of patient suffering she died.

During the first part of her sickness, she was conscious, and frequently spoke of the blessedness of trusting in Christ. After a day of unusual suffering, one said to her, "You have had a hard time to-day, Anna." "Yes," she replied, "but this verse has been constantly in my mind, —

"The Lord will make all his bed in sickness."

The greater part of the second week she was delirious, but a few hours before she died she became conscious for a little time, sung a hymn, and made a "beautiful prayer," as her mother said, then again sank into an unconscious state, from which she awoke in heaven. We attended her funeral the following day. The body had not been placed in the coffin prepared for it, but lay upon a couch as if quietly sleeping. It was robed in the dress she had been accustomed to wear in life. Around her head and on her breast were scattered beautiful flowers, and her hand clasped her precious Bible.

On a cushion by her side were placed the various kinds of worsted work and embroidery she had wrought at school, — the usual custom among the natives, perhaps borrowed from the example in Scripture, when the widows brought "the coats and garments which Dorcas made, while she was with them."

The funeral service was simple and impressive, contrasting strangely with their usual manner of conducting a funeral, and at the close, the body was taken up, laid gently in the coffin, and borne to its last resting-place. At the grave a hymn was sung and a prayer offered. Then, just as the sun was setting, we turned away, feeling that one such hour as this was sufficient reward for a lifetime spent in missionary labor.

SAMOKEVE, Western Turkey, December, 1869.

Of the ten thousand dollars raised for missions, by the St. Paul's M. E. Church, N. Y., the children raised about one thousand, and one little girl got up a fair at the hotel where her parents reside, which yielded her one hundred and twenty-two dollars for the Juvenile Missionary Society.

HEATHEN WOMAN'S FRIEND.

BOSTON, MAY, 1870.

THE meeting of the General Executive Committee of the Woman's Foreign Missionary Society, appointed for April 20th, was attended by all the delegates, and the work of the Society planned for the coming year. The public meeting on Thursday, the 21st, was largely attended, and very successful. We are sure that no one who heard the thrilling and weighty addresses of the day, can ever forget the occasion, or entirely lose the interest then awakened. A full report will be given next month.

METHODIST WOMEN.

THE Church and the world are infinitely indebted to Methodist women. The mother of the Wesleys has been called the Foundress of Methodism. She guided the hand of her son, helping him mould this immense enginery of salvation. Her intellectual culture and religious independence gave her decision and firmness, specially fitting her for her work. When Wesley's imperious regard for Church precedent was likely to lead him to harm Christ's cause, she planted herself in his way, like the angel before Balaam. Lay preaching has been the driving wheel of Methodist machinery. Coming home from one of his tours, Wesley found that one of his laymen had been preaching at the Foundry. "Thomas Maxwell has turned preacher I find," he said to his mother, with unusual abruptness. "Take care what you do respecting that young man," was her reply; "he is as certainly called of God to preach as you are." Thus she held him from throwing the band off the driving wheel. She approved his field preaching, when the authorities of the Church condemned it. She stood by his side, on Kennington Common, while he preached to twenty thousand people.

Selina, Countess of Huntingdon, stood next to Susannah Wesley in influence upon the mighty revival of evangelism that swept over the British empire. She had access to the nobility, the court, and the royal family; and it is impossible to estimate the result of her work for Christ.

It was the hand of a Methodist woman that launched the Sunday-school craft. Robert Raikes' name wears the honor of originating this work, but Stevens gives it to Hannah Ball, a young Metho-

dist woman, who established a school in Wycombe, England. Twelve years after, another, afterward the wife of the celebrated lay preacher, Samuel Bradburn, suggested the Sunday-school work to Raikes, in Gloucester, and helped him form his first school.

Barbara Heck opened the Methodist campaign in the New World. Phebe Palmer has led thousands of souls to Christ, and helped the Church immeasurably in the higher life. The best the Church can give women, in return for this zeal and sacrifice, is a chance to work.

How can Methodist women live indolent, muck-worm, fashion-enslaved lives, with such examples before them, and such opportunities to do good as crowd upon them? Opportunity makes obligation. We cannot innocently be idle. God will require at our hands the blood of those who perish for lack of knowledge. J. F. W.

AT the recent session of the India Mission Conference, Misses Thoburn and Swain were heartily welcomed as the first missionaries of the W. F. M. Society. How cordially our Society was endorsed, will be seen by the following resolutions, adopted by the Conference, and sent us by Rev. J. M. Thoburn, Secretary of the Mission:—

RESOLUTIONS RELATING TO THE WOMAN'S MISSIONARY SOCIETY.

Resolved, That we have viewed with great pleasure the organization of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, and that we recognize in this Society a powerful auxiliary to us in our difficult work.

2. That we welcome to our midst the first laborers sent out by the Society, and pledge them every possible facility for pursuing their arduous work, in whatever part of our field they may be located.

3. That we sincerely thank our excellent friends in America who have so courageously started this enterprise, and so vigorously prosecuted it thus far, and that we bespeak for them the prayers and aid of all who wish to hasten the hour of India's redemption.

J. D. BROWN, *Secretary of I. M. Conf.*

BAREILLY, India, January 27th, 1870.

MRS. MESSMORE writes, under date of Jan. 24th, just after the close of the Conference: "We believe God will make this Society a choice agent for good. Our faith in its success has not the first symptoms of weakness in it. We accepted it from the first, and now after its one year of life, crowned with such great success, we feel that we will believe in it forever.

"I cannot tell you how very welcome the young ladies were. We like them very much, and if the

Society is always so fortunate in getting ladies for the foreign work, we see nothing but great good and glorious prospects for it and the heathen world.

"Miss Thoburn comes to Lucknow, over which appointment we rejoice greatly. A great field is before us here, and we pray that this year may be a year of salvation to thousands of heathen among us."

WHEN Bishop Thomson visited India five years ago, he uttered these true and forcible words concerning the education of women —

"Especially may we regard with hope the education of females. Inferior, ignorant as the Hindu mother may be, her influence is well nigh irresistible. She needs but breathe her faith upon her little ones, and her lord may instruct and argue and confound in vain. Satan needed not to trouble himself about Adam after he had captured Eve. Nor will India be retaken from him until we imitate his tactics, and attack it on that side which, though strongest for our defense, is weakest to our assault; for woman is oppressed and depressed by idolatry. If she lost Paradise by her desire of knowledge, may she not be induced to regain it by tasting the same inviting fruit?"

SOME of the indirect results of missionary labor are worth noticing. In order to keep the people from coming to the missionaries in Bitlis, Eastern Turkey, the leading priest has instituted a half dozen literary societies, in which the Bible is read, and a number of schools for women and girls, where such a thing was never heard of, and hardly a woman was to be found who could read, till the missionaries of the Board began their work. At Eski Zaghra among the Bulgarians, a girl who had given good promise of scholarship, is taken out of the mission school, sent away to a German institution to finish her studies, and placed over a native school in Eski Zaghra, to teach the girls at home. Thus the light spreads.

WE have received from Robert Carter and Brothers, "Our Life in China," by Mrs. Helen S. C. Nevius. As a continuous narrative, interspersed with descriptions of the life and habits of the people, and many incidents of personal experience in missionary work, it is very interesting, and forms a fine companion volume to the book of Dr. Nevius, noticed last month. It covers a period of ten years, during which time Mrs. Nevius

was connected with the mission of the American Presbyterian Church in Ningpo.

The following extract shows that the difficulty met with in maintaining schools for girls in China, has not been exaggerated, yet that by faith and persistent effort, it may be overcome.

"About the first of May, 1862, my two school-girls, Tsing-hyang and Hyang-yuing, together with some others, were received by baptism into the church. Near the same time, Mr. Hartwell had also the pleasure of receiving several additions to his church. These events, so favorable in themselves, were the occasion of a new and most unlooked-for interruption in our hitherto prosperous operations. The natives, seeing so many persons coming out from heathenism and joining this foreign religion, were startled out of their usual apathy. They could not understand it, and many theories were suggested to account for it. At last, some particularly wise and discerning persons explained the whole affair in a manner satisfactory to all. We foreigners, they said, were possessed of a secret by which we could gain an irresistible power over persons who allowed themselves to come under our influence. Some averred it was the "Evil eye," others that it was witchcraft; and others, again, knew positively that it was by a charm or potion, which we mixed with the tea which we gave our guests when they came to visit us. This latter supposition was confirmed by the fact that many who had been known to be unfriendly to us before they came to see us, after one visit would become our staunch friends. This was inexplicable, except on the supposition of some such unholy influence. The reports spread everywhere, and assumed more alarming shapes. Not content with carrying on our iniquitous practices on a small scale, they suspected us of insinuating our charms into the flour used by bakers in the city, and even into the wells in private families. The business of the bakers suffered much from these suspicions; and the wells on a certain street which we had frequented, were emptied of their contents and searched. We were told that in every case a small red bag with a powder of some sort was found in the bottom of the well, placed there probably by the well-cleaners themselves, to whom this panic yielded a rich harvest.

"My little school came in for its share of suspicion and dislike. It appeared as unlikely to the Tung-chow people that we should be willing to spend our lives in efforts to benefit others, without some bad motive at the bottom, as it does to some people at home. They did not suspect us of "going abroad to see the world," or choosing that employment because it offered attractions for ease and luxury. On the contrary, teaching and supporting a school of girls seemed to them a very dull, tiresome vocation; and as useless as dull. At last they found the clue to the mystery. We were getting these girls together one by one, in a quiet, unostentatious way, and, when a large number had been collected and they had been sufficiently improved by their good living, a foreign ship was coming along and the ill-starred maidens were all to be sent off to some distant land — not to be made into opium, but to be used in the preparation of that mysterious "elixir of life," which religionists of the Taoist sect believe has the effect to ensure perpetual youth. The bodies were to be boiled, and from them would be expressed a kind of oil, which, when eaten, has marvelous effects. I could never get from the natives a very clear idea of what they did

believe on this subject. I suppose in fact, their own ideas were as confused as mine. But they were really frightened, and for a time it was impossible to get any more pupils."

In a former paper a description was given of the manner in which women worship in their temples. That seems to have been their ordinary method, but Mrs. Nevius describes another ceremony, which possesses greater merit, and indicates a higher religious standard on the part of the worshipper.

"There is another mode of worship which I think is practiced only by a certain class of women, who consider themselves very religious. It is called 'worshipping books.' There are, I suspect, many 'Book worshippers' in Christian lands,—but none like these. Placing an open volume on the ground before her, the worshipper points with her finger to a character or letter, and then kneels and knocks her head on the cushion or ground, precisely as if she were before an idol. The books thus used are certain Buddhist works which are thought to be peculiarly sacred; but of the meaning of the characters the woman is totally ignorant. As she goes through the same performance with each separate character, it is slow work, and wearisome too. The merit accruing from it is consequently great, and a more conceited, self-complacent class of persons I never met."

"CARLETON," in a letter to the *Boston Journal* says, "Raise the women of India, and you lift 200,000,000 from gross idolatry. This is a mighty moral leverage with results immeasurable in the future. It was the mothers of America who fought the late war through to its glorious end. It is the mothers of India who keep the idols on their pedestals."

Children's Corner.

THE STORY OF JUGGERNAUT.

EVERY child who has heard of Hindoo idols has surely heard of Juggernaut, whose car, at his annual festival, is drawn by his worshippers, and find underneath the wheels of which many of the most devout lay their bodies to be crushed as an offering. Let "Kardoo, the Hindoo Girl" tell you his story.

"I remember once asking my mother why it was that Juggernaut was so ugly. In answer she told me this story:

"A very rich rajah in the country, built a magnificent temple, and devoted it to one of the great gods. He then said that he must have a new and very beautiful image carved, to place in his temple, and the Brahmins would pray the great god to come and dwell in this image, to make it noted and renowned as a great and powerful god:

"He therefore gave notice everywhere that he wanted a good mistri* to come and make this image. It must be more beautiful than anything that had ever been made. If it was so, and the rajah was satisfied, he would give him an immense sum of money, but if it was not so, the mistri

* Mistri, a carpenter or other workman.

should be killed. Hearing this, no mistri dared undertake the work, and the beautiful temple remained for several years without any god to inhabit it.

"At last an old man, with a bundle of carpenter's tools, presented himself to the rajah. The rajah looked at him a minute, and said, 'I am sure that you cannot make anything beautiful.' The mistri was old, dirty, and O, so ugly! He squinted with both eyes, had red hair, a crooked back, and bandy legs. In fact, he was a monster of ugliness. The old man insisted that he could make the most beautiful image that ever was seen.

"At last the rajah, finding he could get no one else to try, gave his consent; 'but remember,' said he, 'if you do not make it very beautiful, I shall take your life.'

"To this the mistri agreed, but with one condition, that all the time he worked he should be shut up in the temple, and not in the least interfered with till his work was completed; that if the temple doors were opened, or he was interrupted in any way, he would immediately leave his work unfinished, and would never put another stroke to it. The rajah did not like this, as he wished to watch the progress of the work; but there was no help for it, as the old mistri would only work upon his own terms, and the rajah could get no other to work at all.

"The old mistri shut himself up in the temple, and for three months nobody saw him; no one could tell how he got food or water, for he never came out and nobody went in to him. During the whole day and night a most terrible noise and hammering were heard in the temple, sometimes in one part, sometimes in another.

"The poor rajah was terribly frightened; it sounded as if his temple were being knocked all to pieces. At length, after some months had passed, and nothing had been seen of the mistri, though the noise continued as usual, the rajah went to the door of the temple, and after knocking a long time the mistri answered him. He told the rajah he was getting on beautifully with his work, but on no account to interrupt him again. After this the noise in the temple increased so much, that it seemed as if there were a hundred workmen hammering away with all their might, instead of one.

"At last the poor rajah's patience became utterly exhausted. Afraid that his temple would be spoiled, after knocking in vain for the mistri to open the door, he had burst it open. The temple was the same as ever, and there stood the mistri in the middle of the floor, with the ugly little misshapen image, about a foot high, before him, with no hands, only stumps for arms, and without feet. The rajah in a great rage asked him if he called that a beautiful figure.

"'You have interrupted me before I had finished it,' said the mistri; 'no one shall dare to alter it or add anything to it. Ugly as it is, it is the great god Juggernaut, and in that form shall he be worshipped all over India.'

"The rajah was in a fearful rage, aimed a blow to kill the mistri, when suddenly he changed from the ugly old man into a beautiful young man, and rose up into the air above the rajah's reach, saying, 'As the great god Juggernaut, all shall worship that.' He then disappeared through the roof of the temple, leaving the rajah in great dismay, for now all knew the old mistri to be none other than the great god Mohadare, and his work none would dare to touch; the figure must be left just as it was.

"I then asked my mother why Juggernaut had such a fine car, and went out for a ride sometimes, which none of the other gods did. She could not tell me; but I have since learned the story, and will give it to you here.

"Juggernaut is very fond of bathing, and in places where he is particularly worshipped, his temple is placed by the side of a tank. The priests daily take him to bathe, and then dress him. But when the cold season commences, he one day takes a severe cold in his bath, and is laid up with a bad fever. He is ill for three weeks. This is the harvest time of his priests, for during his illness his votaries come every day to inquire after his health, and to bring him offerings of ghee, fruit, flowers, rice, and goats, which of course all belong to the priests.

"After three or four weeks he is pronounced a little better, and it is said a change of air will do him good. Whenever he has a temple built, one for his sister is placed about three miles off, consequently his great car is brought out, he is placed on it with a great many priests to take care of him, and thus in state he is drawn down to his sister's house. The people, frantic with joy at his recovery, draw the car along themselves; others throw flowers, clothes, etc.; and others even cast themselves under the heavy wheels as an offering to the god. He remains at his sister's house for a week or two, and then is brought back to his own house in the same manner, though with much fewer demonstrations of joy.

"At our house every year a small car of clay was made, and a clay image of the god placed upon it, and for the whole day it was dragged about with wild delight. In the night sacrifices and poojah were offered to it, and the next morning both car and god were consigned to the Ganges. As they had been used for holy purposes, they must not be left to desecration, but must again become part of the sacred clay of the holy river. The excitement subsiding, Juggernaut was again forgotten in most places for another year."

ORGANIZATION OF THE NORTHWESTERN BRANCH.

THE Northwestern Branch of the W. F. M. S. was organized in Chicago, March 17th, 1870.

During the day Mrs. Bishop Hamline presided over the meeting, giving the ladies earnest counsel and warm exhortations to crowd with their youth and strength through the doors, ajar all about them, to large work for the glorious Christ.

Mrs. Bishop Thomson presided during the evening with grace and dignity.

Mrs. Bishop Hamline was elected *President*:

Vice-Presidents, — Rock River Conference, Mrs. Bishop Thomson. Wisconsin Conference, Mrs. Rev. S. A. Fallows. Detroit Conference, Mrs. David Preston. Illinois Conference, Mrs. Jos. English.

The other *Vice-Presidents* are to be elected at the first Quarterly Meeting.

Corresponding Secretary, — Mrs. J. F. Willing.

Assistant Corresponding Secretary, — Miss S. A. Rulison.

Recording Secretary, — Mrs. Rev. A. J. Jutkins.

Treasurer, — Mrs. Rev. Dr. Fowler.

Managers, — Mrs. Rev. Dr. Kidder, Mrs. Prof. Marcy, Mrs. A. E. Bishop, Mrs. Wm. Wheeler, Mrs. Rev. H. Crews, Mrs. Rev. E. M. Boring, Mrs. O. Lunt, Mrs. Hoyt, Mrs. Fernando Jones, and Mrs. Virginia Kent.

Auditor, — Mr. R. F. Queal.

In the evening a large and interested audience was addressed by Rev. Dr. Fowler, Pastor of Wabash Avenue M. E. Church, and Rev. Dr. Haven, President of the Northwestern University.

Dr. Fowler gave a clear and close argument upon the

demand of the missionary work for this new agency, this conscription of the sympathies and energies of women for the world's evangelization.

Dr. Haven spoke with his usual beautiful, earnest, hearty simplicity and strength, closing with a prophecy of the great good that shall grow out of this new movement.

After a report and brief remarks from the Corresponding Secretary, the meeting was closed with the Doxology. All felt that this had been a day of hope and promise for the missionary cause in the Northwest. J. F. W.

CINCINNATI.

The Methodist ladies of Cincinnati met at Trinity M. E. Church, April 6th, and organized the Branch of the Woman's Foreign Missionary Society, which embraces the States of Ohio, Kentucky, and West Virginia. Mrs. Bishop Clark was elected President, and Mrs. Gen. Cowen Corresponding Secretary. Delegates were also elected to attend the meeting of the General Executive Committee, April 20th.

ORGANIZATION OF THE WESTERN BRANCH.

THE Western Branch of the Woman's Female Missionary Society was organized in St. Louis, Monday, April 4th, 1870.

The meeting was called by Mrs. J. F. Willing, Cor. Sec. of the N. W. Branch. The most earnest and influential ladies of the city were present, evincing the warmest sympathy with this new phase of the missionary work.

Mrs. A. S. W. Goodwin was called to the Chair, Mrs. J. N. Pierce elected Secretary *pro tem*.

A permanent organization was effected, and the following officers elected: —

President, — Mrs. Gov. Fletcher.

Vice-Presidents, — Mrs. A. S. W. Goodwin, and Mrs. Gen. C. B. Fisk. (The other *Vice-Presidents* will be nominated by the Cor. Sec., and elected at the first quarterly meeting.)

Recording Secretary, — Mrs. J. N. Pierce.

Corresponding Secretary, — Mrs. Lucy E. Prescott.

Treasurer, — Mrs. Dr. W. A. Jones.

Auditor, — A. S. W. Goodwin, Esq.

Managers, — Mrs. Dr. A. C. George, Mrs. Gov. Stannard, Mrs. H. C. Yeager, Mrs. S. Partridge, Mrs. S. T. Morris, Mrs. J. D. Leonard, Mrs. J. D. Smithers, Mrs. W. T. Hazard, Mrs. N. Newcomb, Mrs. Wm. Morse, Mrs. W. F. Cozzens, Mrs. B. Horton, Mrs. S. Cummins, Mrs. M. Buck, Mrs. A. D. Crane.

SOCIETIES ORGANIZED IN ST. LOUIS

Trinity,

Miss Sally Harlock, Cor. Sec.

70 members, 40 sub. H. W. F.

Union,

Miss E. Forsyth, Cor. Sec.

52 members, 30 sub. H. W. F.

Central,

Mrs. A. D. Crane, Cor. Sec.

51 members, 22 sub. H. W. F.

AUXILIARY SOCIETIES ORGANIZED IN THE CHICAGO BRANCH.

Ft. Atkinson, Wis.,

Mrs. L. H. Powers, Cor. Sec.

100 members, 30 sub. H. W. F.

Whitewater, Wis.,

Miss S. A. Stewart, Cor. Sec.

152 members, 40 sub. H. W. F.

Adrian, Mich.,	Miss Mary Young, Cor. Sec.
	150 members, 40 sub. H. W. F.
Detroit, Mich., Central Church,	Miss Emma G. Merrick, Cor. Sec.
	250 members, 50 sub. H. W. F.
Detroit, Lafayette Avenue,	Mrs. H. N. P. Blodgett,
	80 members, 30 sub. H. W. F.
Fayette, Iowa,	Miss A. Mills, Cor. Sec.
	13 members, 7 sub. H. W. F.
Batavia, Ill.,	Mrs. Frank Crandon, Cor. Sec.
	13 members, 34 sub. H. W. F.

**MONEYS RECEIVED BY THE CHICAGO BRANCH, QUARTER ENDING
APRIL 12, 1870.**

Chicago,	Ill., Wabash Avenue,	\$15.00
"	" St. Paul's.	20.00
Winnebago,	"	12.00
Evanston,	"	50.00
Elgin,	"	35.85
Polo,	"	6.54
Brickton,	"	6.00
Sycamore,	"	9.00
Kingwood,	"	5.85
Parks' Corners,	"	16.00
Big Foot,	"	5.00
New Milford,	"	14.20
Batavia,	"	13.25
Janesville,	Wis.,	10.60
Whitewater,	"	4.00
Beloit,	"	10.34
Ft. Atkinson,	"	11.00
Detroit,	Mich., Central Ch.,	5.00
"	" Lafayette Avenue,	5.00
Fayette,	Iowa,	2.50
Total,		\$257.23

J. F. WILLING, Cor. Sec.

ROCKFORD, Ill., April 12, 1870.

**RECEIPTS OF THE
WOMAN'S FOREIGN MISSIONARY SOCIETY.**

Treasurers of Auxiliary Societies will please report at the close of each quarter promptly, each sending her receipts to the Treasurer of her Branch.

To April 15, 1870.

Amount previously acknowledged,	\$4,180.21
BOSTON, TREMONT ST. CHURCH.	
Mrs. Thomas Kingsbury, Life Member, Mrs. Ralph Pome-roy, Member,	21.00
BOSTON, BROMFIELD ST. CHURCH.	
Mrs. E. Trafton, Member,	1.00
CHARLESTOWN, TRINITY CHURCH.	
Mrs. Rev. S. S. Cummings, Mrs. J. F. Webber, Members,	2.00
CHARLESTOWN, UNION CHURCH.	
Mrs. D. L. McGregor, Member,	1.00
HARVARD ST., CAMBRIDGEPORT.	
Miss Emilie Roux, member,	1.00
CHARLESTOWN.	
Mrs. Henry A. Cook,	1.00
EAST BOSTON, MERIDIAN ST. CHURCH.	
Mrs. Frank Perry, Member,	1.00
CHELSEA, WALNUT ST. CHURCH.	
Mrs. Drew Whittier, Member,	1.00

LYNN AUXILIARY SOCIETY.

Through their Treasurer, Mrs. T. H. Breed, . . . 27.35

WEST MEDWAY AUXILIARY SOCIETY.

Through their Treasurer, Mrs. Thomas Ody,
Mrs. Marshall Fales, Mrs. Thomas Ody, Miss Mary Fales,
Mrs. Thomas Campbell, Mrs. E. Fish, Mrs. W. P. Ray,
Mrs. Moses Allen, Mrs. Laura Bancroft, Mrs. Joseph
Barber, Miss Mary A. Steele, . . . 10.00

WATERTOWN, MASS.

Mrs. Lucy A. Shepard, . . . 5.00

WILBRAHAM, MASS.

Wesleyan Academy, Auxiliary Society, . . . 10.00

LEOMINSTER, MASS., AUXILIARY SOCIETY.

Through Mrs. M. G. Peterson, . . . 15.00

MALDEN AUXILIARY SOCIETY.

Through Mary C. Waitt, . . . 26.00

Mrs. Gilbert Haven, Mrs. Samuel Cox, Life Members,
20.00 each, Five Members, 1.00 each, . . . 45.00

SOMERVILLE, MASS.

Mrs. Charles Baker 2.00, Mrs. Wm. H. Parmenter 1.00, . . . 3.00

MILLBURY, MASS., AUXILIARY SOCIETY.

Through Mrs. T. B. Treadwell, . . . 10.00

CANDOR, TIOGA CO., N. Y.

Through their Treasurer, Mrs. Bush, . . . 18.65

CINCINNATI, OHIO.

Mrs. Sarah M. T. Whetstone, . . . 24.00

DELAWARE, OHIO.

St. Paul's Auxiliary Society, to make their pastor's wife,
Mrs. D. H. Moore, Life Member, . . . 20.00

Total. . . \$4,403.21

MRS. THOMAS A. RICH, Treasurer,
706 TREMONT ST., BOSTON.

THE HEATHEN WOMAN'S FRIEND

Will be published monthly by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. All communications having reference to the editorial department may be addressed to Mrs. William F. Warren, 90 Prospect St., Cambridgeport, Mass.

Names of subscribers, and all communications concerning the business of the paper, should be addressed to the Branch agents as follows:—

New England Branch, Mrs. W. F. Warren, 90 Prospect St., Cambridgeport, Mass.; New York Branch, Mrs. Wm. B. Skidmore, Methodist Book Room, 805 Broadway; Philadelphia Branch, Mrs. Dr. Eastlacke, Methodist Book Room, 1018 Arch St., Philadelphia; Cincinnati Branch, Mrs. Gen. Cowen, Methodist Book Room, Cincinnati; Chicago and St. Louis Branches, to Mrs. Gen. John L. Beveridge, Evanston, Ill.

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Information with respect to the formation of Auxiliaries, or any other point connected with the Society, may be obtained by application to either of the Corresponding Secretaries. They will also send specimen copies of *The Heathen Woman's Friend*, gratis, to any one desiring to secure subscribers or to form Auxiliary Societies.

Riverside Press: Printed by H. O. Houghton and Company.

HEATHEN WOMAN'S FRIEND.

"Behold the Lord hath proclaimed unto the end of the world, Say ye to the Daughter of Zion, Behold thy Salvation cometh."—*Isaiah* lxiii. 11.

VOL. I.

BOSTON, JUNE, 1870.

No. 13.

CONTENTS.

	Page.
Organization	97
Church Endorsement	98
Constitution	99
General Executive Committee	100
Appropriations for 1870	100
Reports of Branches	101
New England Branch	101
New York	101
Chicago	102
St. Louis	102
Philadelphia	103
Cincinnati	103
Anniversary	103
Work of the Society	104
Missionaries Sent	104
The Girls' Orphanage	104
The Medical Class	105
Girls' Schools and Bible-readers in India	106
Heathen Woman's Friend	107
Treasurer's Report	108
Honorary Patrons and Managers	108
Life Members	108
Addresses of Officers	108

ANNUAL REPORT OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

ORGANIZATION.

In presenting the first annual report of this Society, it seems proper that some reference be made to the causes which led to its organization. For several years the idea of forming such a Society had been under consideration, both by devoted women in our Church at home, and by those engaged in missionary work in our foreign missions. The fact that there were millions of women in heathen lands bound by the chains of ignorance, superstition, and cruelty, who could only be reached and released by the aid of the women of Christian lands, seemed to point out clearly the necessity for special efforts in this department of missionary labor. There seemed a special fitness in the idea that Christian women should labor directly for the salvation of heathen women. At the commencement of the work in our foreign missions, however, it was found that very little could be done for the women, on account of the strong prejudices of the men against a movement of any kind, looking to the mental, moral, or spiritual improvement of those whom they considered as an inferior class of beings.

A few years have passed, and great changes have come

to the people of those lands. The light of God's truth began to shine in dark places, and thought and feeling were revolutionized. In this general upheaval a change of sentiment with regard to female education was brought about. Doors long closed began to open, and Christian women were invited to enter many dark homes, bearing the light of God's word. Urgent calls were made for laborers and for means to carry on this new work, and it became evident that the women of our Church had new and additional responsibilities laid upon them with regard to the salvation of heathen women.

In the beginning of the year 1869 this subject began to receive increased attention by Methodist women in all parts of our country. The ladies of several other churches had been engaged in similar efforts for several years, and those laboring in connection with the American Board for Foreign Missions had just closed with great success their first year's work. Hence, Methodist ladies, feeling deeply the necessities of the work, and stimulated by what their sisters in other churches were accomplishing for Christ in this way, believed that the time had fully come when they should commence some organized effort for this cause. Early in March a few ladies in Boston met to consider the subject, and after earnest prayer to God for guidance, determined to endeavor, in the name of Christ, to unite the ladies of our entire Church in an organization to work specially for heathen women.

This purpose was communicated to Dr. Durbin, Corresponding Secretary of the Missionary Society of our Church, in a letter bearing date March 17th, 1869, and advice was sought with regard to the organization. The instruction received in a letter bearing date March 20th, was that the "ladies should aim at two points: 1. To raise funds for a particular portion of our mission work in India, perhaps also in China. 2. Leave the administration of the work to the Board at home, and the missions in India."

At a meeting of the ladies held March 30th, a Constitution was adopted, embodying these principles, and the organization was completed by the election of Mrs. Bp. Baker, *President*, Mrs. B. J. Pope, *Recording Secretary*, Mrs. W. F. Warren, Mrs. E. W. Parker and Mrs. J. F. Willing, *Corresponding Secretaries*, and Mrs. Thos. A. Rich, *Treasurer*. Forty-four Vice-Presidents, representing twelve States, and twelve Managers were also elected. (For full list of officers, see HEATHEN WOMAN'S FRIEND, for June, 1869).

On May 7th, Drs. Durbin and Harris, Secretaries of the Missionary Society, met the ladies and friends of the new organization in Boston, and after a full and free consulta-

tion, expressed themselves as fully satisfied with the action of the ladies, and communicated to the Church papers the following statement of their plans and purposes: "The Woman's Foreign Missionary Society proposes to undertake, through the agency of female missionaries, most important work in our missions, a work which has received in some degree the attention and aid of the General Society for several years past. Though this Society is not technically auxiliary to the Parent Missionary Society of the Church, and does not pay its moneys direct to our treasury, yet it is auxiliary in its spirit and purpose, and expends its funds accordingly. The ladies seem intent on maintaining and enlarging our general missionary work and increasing the contributions to our general treasury, while giving attention to the special work which they have undertaken. The missionary spirit manifested in this movement is worthy of commendation, and if carried out according to the true intent and purpose, will be fruitful of much good."

The ladies of our Church, in all sections of the country, were immediately invited to unite in this association. The work proposed seemed to commend itself to those to whom it was presented, and many earnest, faithful co-laborers were found, so that auxiliary societies were soon organized in many important centres. After a few months it became evident that the Constitution which had been framed to meet the requirements of the Society, so far as could be anticipated in the commencement, was inadequate to meet the demands and necessities caused by the rapid increase of members from all portions of the country and the enlargement of the work. Hence, in December, a new Constitution, on an enlarged plan, arranging for Branch Societies, and a General Executive Committee composed of delegates from each branch, was drafted and submitted to the Board of Managers of the Missionary Society, for their approval and sanction. The Board had previously referred the whole matter of ladies' missionary societies to a committee, who, on receiving the revised Constitution, recommended its

SANCTION BY THE BOARD,

and adoption by the ladies interested in different parts of the country. The following extracts from the Report of the Committee show the position of the Board of Managers of the parent Society concerning this organization and its work.

"We have looked into the Constitutions of these societies, and perceive that their defined object is *to promote education and Christianity among the female populations of heathen lands*. They propose to act in harmony with the chief missionary instrumentality of the Church, and to assist in the selection of suitable women as teachers and missionaries, who, although devoted to a special work, shall be sent, not to independent fields of labor, but to those under the control of our Parent Missionary Society, and to be subject, as our own missionaries are, to the missionary authorities of the Church."

"That essential service can thus be rendered to the general cause is quite apparent; indeed, the Committee are ready to commend the perception of the ladies who originated these new societies in discovering appropriate means of supplying a great want, which has been much felt, of special attention to the procurement and sending out of proper female teachers and missionaries for heathen women and girls. It is a grand purpose, fitly undertaken, when at a time of such need and opportunity Christian

women attempt to aid heathen women to secure the blessings of education and Christianity of which they are now almost entirely deprived.

"Moreover, it is a plea that will touch the sensibilities of every Christian woman's heart when she is asked to contribute to the help of her down-trodden and benighted sisterhood in heathen lands. It cannot be doubted that many contributions upon this special ground will be made that otherwise will never find their way to any missionary treasury, nor that the special adaptation of females for the work proposed in the vast fields of heathenism, where the female populations are otherwise inaccessible, will be shown by favorable results."

"If the ladies who govern these societies adhere to the plan of subordinating their work to the rules and authority of our Church and of her chief Missionary Society, we do not perceive that there can arise any conflict or interference with the general plan of our missionary operations. The objection to such independent societies has been made, that if particular local societies may be formed for any one special service, those for another special service may be formed as well, and thus the general work and the established plan of the Church may be frittered away and divided interests and palpable confusion ensue.

"The answer is, the work is not special in the sense of not being comprehended in the plan of our general operations; and so long as our general work is pursued, we are not only ready for but solicitous to receive every aid to further it, whether it apply to a particular branch or to the work at large. The objection would certainly have force, if in respect of the contributions of the Church for missionary purposes our general plan were interfered with, or our general resources were diminished. But the ladies' societies intend, as we believe, to avoid this ground of objection.

"Until therefore the societies named depart from these principles we discover no reason for using other language in reference to them than that of the great Master, 'Forbid them not; for they who are not against us are on our part.'"

"We believe that facilities are afforded now, at some of our important foreign missions, for the work of female teachers and female Bible-readers which did not exist at any former period, and that openings for the prosecution of the so-called *zenana* work among the females of the native populations of heathendom were never before so inviting. While the customs and superstitions of the native hordes of paganism still oppose insuperable barriers to the instruction of females by any except those of the same sex, the prejudice does not exclude female teachers. It seems, therefore, a providential provision, that at such a conjuncture a new and powerful agency should arise in the Church, adapted to the exigency of carrying the Gospel and the blessing of education to the women of heathen countries. When we consider the multitudes of those ignorant and unchristianized women, and the deep darkness and sorrow of their lot, we are persuaded that a louder cry for relief is not borne to the hearing of Christendom than the call they make upon the sisterhood of the churches of Gospel lands.

"In view of the whole subject the Committee think that the Woman's Foreign Missionary Societies under the regulations above stated should be endorsed by the Board of Managers of the Missionary Society of the Methodist Episcopal Church, and should receive the encouragement of all friends of Missions."

On recommendation of this Committee the following resolutions were adopted by the Board:—

1. That when the Woman's Foreign Missionary Societies of the Methodist Episcopal Church shall become organized under the proposed Constitution as amended, a copy of which is herewith submitted, the said societies, in the judgment of the Board of Managers of the Missionary Society of the Methodist Episcopal Church will be entitled to the cordial support and coöperation of our pastors and people.

2. That the ladies who have originated these new societies, and those by whom they are supported, are entitled to the commendation and encouragement of all friends of missions.

In accordance with the provisions of this new Constitution the Woman's Foreign Missionary Society now includes six Branch Societies, centreing respectively in Boston, New York, Philadelphia, Chicago, Cincinnati, and St. Louis.

CONSTITUTION.

ARTICLE I. — NAME.

THIS Association shall be called "THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH."

ARTICLE II. — PURPOSE.

The purpose of this Society is to engage and unite the efforts of Christian women in sending female missionaries to women in the foreign mission fields of the Methodist Episcopal Church, and in supporting them and native Christian teachers and Bible-readers in those fields.

ARTICLE III. — MEMBERSHIP.

The payment of one dollar annually shall constitute membership, and twenty dollars life membership. Any person paying one hundred dollars shall become an Honorary Manager for life, and the contribution of three hundred dollars shall constitute the donor an Honorary Patron for life.

ARTICLE IV. — ORGANIZATION.

The organization of this Society shall consist of a General Executive Committee, Branch and Auxiliary Societies, to be constituted and limited as laid down in subsequent articles.

ARTICLE V. — GENERAL EXECUTIVE COMMITTEE.

SEC. 1. The management and general administration of the affairs of the Society shall be vested in a General Executive Committee, consisting of the Corresponding Secretaries of the Branch Societies and two delegates from each Branch, which delegates, together with two reserves, shall be elected at the last quarterly meeting before the annual meeting of the General Executive Committee; said Committee shall meet at Boston the third Wednesday in April, 1870, and annually or oftener thereafter at such time and place as the General Executive Committee shall annually determine.

SEC. 2. The duties of the General Executive Committee shall be,—

1. To receive the Reports of the several Treasurers, and ascertain from them the financial condition of the Society, and to appropriate moneys found in the several treasuries in such ways as shall be deemed best in accordance with the purposes and method herein indicated.

2. To take into consideration the interests and de-

mands of the entire work of the Society, including the employment of new missionaries and the designation of their fields of labors, and to devise means for carrying forward this work, fixing the amount necessary to be raised, and arranging with the Branch Societies as to the number of missionaries to be supported, and the work to be undertaken by each Branch.

3. To appoint a committee, consisting of one from each Branch Society, to have charge of the missionary paper of the Society, and to arrange with the Corresponding Secretaries for the publication of an Annual Report of the work of the Society.

4. To transact any other business that the interests of the Society may demand. Provided, nevertheless, that all the plans and directions of the Committee shall be in harmony with the provisions of this Constitution.

ARTICLE VI. — BRANCH SOCIETIES.

SEC. 1. The organizations already formed at Boston, New York, Philadelphia, Chicago, and Cincinnati, shall be regarded as coordinate Branches of this Society on their acceptance of this relationship under the provisions of the present Constitution.

SEC. 2. Other Branches may be organized in accordance with the following general plan for districting the territory of the Church:—

Districts.	States.	Head-quarters.
I. New England States.....		Boston.
II. New York and New Jersey.....		New York.
III. Pennsylvania, Delaware, Maryland and District of Columbia.....		Philadelphia.
IV. Ohio, West Virginia, and Kentucky.....		Cincinnati.
V. Illinois, Indiana, Michigan, and Wisconsin...		Chicago.
VI. Iowa, Missouri, Kansas, and Minnesota.....		St. Louis.
VII. Arkansas, Mississippi, Louisiana, and Texas...		New Orleans.
VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida.....		Charleston.
IX. Pacific Coast.....		San Francisco.

This plan, however, may be changed by an affirmative vote of three fourths of the members of the General Executive Committee present at any annual meeting of the same.

SEC. 3. The officers of each Branch Society shall consist of a President, not less than ten Vice-Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, an Auditor,—who may be a gentleman,—and not less than ten Managers. These, with the exception of Auditor, shall constitute an Executive Committee for the administration of the affairs of the Branch, five of whom shall be a quorum for the transaction of business. These officers shall be elected at the annual meeting of the Branch, and shall continue in office until others are chosen in their stead.

SEC. 4. The President, or one of the Vice-Presidents, shall preside at all meetings of the Branch and of its Executive Committee.

The Recording Secretary shall notify all meetings of the Branch and of the Executive Committee, and shall keep a full record of the proceedings.

The Corresponding Secretary shall, under the direction of the Executive Committee, conduct the correspondence of the Society with foreign missionaries, with the other Branches, and with its auxiliary Societies (hereinafter mentioned), and shall endeavor by all practicable means to form auxiliary Societies within the prescribed territory of the Branch. It shall also be her duty to present to

the annual meeting of the General Executive Committee a report of the work of the Branch during the year, for publication in their Annual Report.

The Treasurer shall receive all contributions to the Branch, keeping proper books of account, and shall make such disposition of the funds as the Executive Committee may direct; each order of the Committee being duly signed by the Corresponding Secretary.

SEC. 5. The Executive Committee shall have full supervision of all the work assigned to the Branch by the General Executive Committee, and may order the disbursement of those funds required for that work, provide for all the wants, and receive all the reports of the missionaries, Bible-women, and teachers, who, by the plan of the General Executive Committee, are to be supported by their Branch.

SEC. 6. No Branch Society shall project new work, or undertake the support of new missionaries, except by the direction, or with the approval, of the General Executive Committee.

SEC. 7. Each Branch Society may make its own By-Laws regulating its meetings and those of its Executive Committee, also any others which may be deemed necessary to the efficiency of the Society, not inconsistent with this Constitution.

ARTICLE VII. — AUXILIARY SOCIETIES.

Any number of ladies contributing not less than ten dollars annually may form a society auxiliary to that branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, within whose prescribed territorial limits they may reside, by appointing a President, three or more Vice-Presidents or Managers, a Recording Secretary, Corresponding Secretary, and Treasurer, who, together, shall constitute a local Executive Committee.

ARTICLE VIII. — RELATION TO THE MISSIONARY AUTHORITIES OF THE CHURCH.

SEC. 1. This Society will work in harmony with, and under the supervision of, the authorities of the Missionary Society of the Methodist Episcopal Church, and be subject to their approval in the employment and remuneration of missionaries, the designation of their fields of labor, and in the general plans and designs of its work.

SEC. 2. All missionaries supported by the Society shall be approved by the constituted missionary authorities of the Methodist Episcopal Church, and shall labor under the direction of the authorities of the Missionary Society of the Methodist Episcopal Church, and of the particular missions of that Society in which they may be severally employed; and they shall be subject to the same rules and regulations that govern the other missionaries in those particular missions.

SEC. 3. The funds of the Society shall not be raised by collections or subscriptions taken during any church services or in any promiscuous public meeting, but shall be raised by securing Members, Life Members, Honorary Managers, and Patrons, and by such other methods as will not interfere with the ordinary collections or contributions for the treasury of the Missionary Society of the Methodist Episcopal Church.

ARTICLE IX. — CHANGE OF CONSTITUTION.

This Constitution may be changed at any annual meeting of the General Executive Committee by a two-third vote of each Branch delegation, notice of the proposed change having been given at the previous annual meeting;

but Article VIII. shall not be changed except with the concurrence of the Board of Managers of the Missionary Society of the Methodist Episcopal Church.

GENERAL EXECUTIVE COMMITTEE.

FIRST DISTRICT — NEW ENGLAND STATES.

Head-quarters, Boston.

Mrs. Dr. Wm. F. Warren, Mrs. Dr. D. Patten, Mrs. Lewis Flanders.

SECOND DISTRICT — NEW YORK AND NEW JERSEY.

Head-quarters, New York.

Mrs. Dr. Wm. Butler, Mrs. Dr. Olin, Mrs. Wm. B. Skidmore.

THIRD DISTRICT — PENNSYLVANIA, DELAWARE, MARYLAND, AND DISTRICT OF COLUMBIA.

Head-quarters, Philadelphia.

Mrs. Dr. Eastlack, Mrs. J. T. Gracey.

FOURTH DISTRICT — OHIO, WEST VIRGINIA, AND KENTUCKY.

Head-quarters, Cincinnati.

Mrs. E. W. Parker.

FIFTH DISTRICT — ILLINOIS, INDIANA, MICHIGAN, AND WISCONSIN.

Head-quarters, Chicago.

Mrs. J. F. Willing, Mrs. Fernando Jones.

SIXTH DISTRICT — IOWA, MISSOURI, KANSAS, AND MINNESOTA.

Head-quarters St. Louis.

Mrs. Lucy E. Prescott.

This General Executive Committee, composed of delegates from six Branches, met in Boston on the third Wednesday of April as per Constitution. A general plan of operations for the ensuing year was arranged, and the work to be undertaken divided between the different Branches. The Girls' Orphanage connected with our India Mission, was made over to this Society by the General Missionary Society.

Estimates for the support of female work in the India Mission, received from the ladies of that mission, were presented, and the following appropriations made:—

INDIA.

Salary and work of Miss Isabella Thoburn,	\$750.00
“ “ “ Clara Swain, M. D.,	750.00
Support of Girls' Orphanage,	3,000.00
Hospital for women,	370.00
Bible-Women, Girls' and Zenana Schools,	3,256.00
Sending two more ladies in 1870,	3,500.00

Total for India, \$11,926.00

CHINA.

Female work in Fuh Chau, Kiu Kiang, and Peking, \$300.00

Total appropriated (gold), \$11,926.00

The Committee was ready to do more for China, but as no estimates were received, action was deferred. Of these appropriations

New England Branch is to raise	\$2,474.00
New York Branch,	3,268.00
Philadelphia,	544.00
Cincinnati,	1,660.00
Chicago,	3,694.00
St. Louis,	286.00

Total, \$11,926.00

The Ladies composing the Committee believed that there would be calls from China and India for more aid before the meeting of the General Executive Committee for 1871, and hence determined to raise \$20,000 this year. Of this the New England Branch raises, \$3,000.00

New York,	6,000.00
Philadelphia,	2,500.00
Cincinnati,	1,800.00
Chicago,	6,000.00
St. Louis,	700.00

Total (currency), \$20,000.00

NEW ENGLAND BRANCH.

OFFICERS.

President — Mrs. Rev. Dr. Patten, Boston, Mass.

Vice-Presidents — Mrs. Edward F. Porter, East Boston, Mass., Mrs. Isaac Rich, Boston, Mass., Mrs. Liverus Hull, Charlestown, Mass., Mrs. Rev. J. H. Twombly, Charlestown, Mass., Mrs. Lewis Flanders, Boston, Mass., Mrs. Benjamin H. Barnes, Chelsea, Mass., Mrs. Philip Holway, Chelsea, Mass., Mrs. Albert Ellis, South Boston, Mass., Mrs. Rev. Chester Field, South Boston, Mass., Mrs. Wilbur Fisk Claffin, Hopkinton, Mass., Miss Henrietta Lindsay, Lynn, Mass., Mrs. Rev. H. Lummis, Natick, Mass., Mrs. George Gifford, New Bedford, Mass., Mrs. A. C. Knight, Wilbraham, Mass., Mrs. Rev. Bishop Baker, Concord, N. H., Mrs. Benjamin Badger, Concord, N. H., Mrs. Rev. Dr. L. D. Barrows, Tilton, N. H., Mrs. Rev. Dr. Joseph Cummings, Middletown, Conn., Mrs. Rev. Dr. Moses Scudder, Hartford, Conn., Mrs. Rev. Dr. H. P. Torsey, Kent's Hill, Me., Mrs. E. M. Taylor, Portland, Me., Mrs. Rev. George Pratt, Rockland, Me., Mrs. Wm. McGilvery, Searsport, Me., Mrs. Alonzo S. Weed, Bangor, Me., Mrs. Charles Titus, Warren, R. I., Mrs. John Kendrick, Providence, R. I., Mrs. Charles E. Wyman, Waterbury, Vt., Mrs. Rev. H. W. Worthen, Montpelier, Vt.

Managers — Mrs. Rev. Pliny Wood, Mrs. B. J. Pope, Mrs. M. E. Cushman, Mrs. Silas Pierce, Miss S. F. Haskell, Mrs. D. W. Gardner, Mrs. Wm. R. Bowen, Mrs. W. C. Childs, Mrs. Ralph Pomeroy, Mrs. Dr. E. Chenery, Miss Martha Cole, Mrs. George L. Brown, Mrs. Hascall B. Smith, Mrs. J. M. Pike, Mrs. Harvey Scudder, Mrs. D. L. McGregor.

Recording Secretary — Mrs. L. H. Daggett.

Corresponding Secretary — Mrs. Wm. F. Warren.

Assistant Corresponding Secretary — Mrs. Rev. E. W. Parker.

Treasurer — Mrs. Thomas A. Rich.

REPORT.

At the quarterly meeting of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, held at the chapel of the Tremont St. Church, March 11th (1870), due notice having been given at a previous meeting, the revised Constitution providing for branch organizations was adopted, and the New England Branch was thereupon organized in accordance with its provisions.

From the territory of the New England Branch, since the organization of the Society one year ago, \$2,000 have been received. To make up this amount forty different churches have contributed, and several important auxiliaries recently formed have not as yet reported.

Flourishing auxiliary societies have been organized among the young ladies connected with the seminaries at

Wilbraham, Mass., Kent's Hill, Me., and Tilton, N. H. It is expected that similar societies will be organized in all our Conference academies.

The Lynn and Malden auxiliaries have done a noble work, the former Society having raised, with the aid of a children's fair, over \$700, — the latter, by simple contributions, \$110. A Sabbath-school class of girls under the instruction of Mrs. Haigh, in Lawrence, Mass., have raised eighty-five dollars and therewith support a Bible-woman in Bareilly, who works in connection with Miss Swain.

We hope to so systematize the work for the coming year as to secure the formation of auxiliary societies in all parts of our allotted territory.

At the last meeting of the Branch it was voted to raise the coming year the sum of \$3,000. To do this will require labor and sacrifice, but we believe our sisters are ready for both.

In the general arrangement of the work of the Society for the coming year by the General Executive Committee, we have been assigned the support of Miss Swain and of her special work, a share in the support of the Girls' Orphanage, the entire maintenance of the Amroha Boarding-school, and of schools and Bible-readers in Roy Bareilly, Bijnour, and Moradabad. We are allowed, in addition to the above, to contribute \$50 of the \$300 appropriated to the China Mission.

The different sums estimated as necessary for the above work makes a total of \$2,524.

We desire to thank those ladies who have thus far encouraged us by their Christian sympathy and substantial aid. The history of the year is most inspiring. The blessing of the Lord has crowned each effort with a success which has surpassed our largest faith.

MRS. WM. F. WARREN, *Cor. Sec.*

NEW YORK BRANCH.

OFFICERS.

President — Mrs. Dr. Olin, 128 E. 38th St., New York.

Vice-Presidents — Mrs. C. C. North, Sing Sing, N. Y., Mrs. Wm. B. Skidmore, New York, Mrs. Dr. Crane, Newark, N. J.

Treasurer — Mrs. Gov. Wright, 452 Lexington Avenue, New York.

Corresponding Secretary — Mrs. Dr. Butler, Passaic, N. Jersey.

Assistant Corresponding Secretary — Mrs. G. L. Taylor, 12 S. 2d. St., Brooklyn.

Recording Secretary — Miss Helen F. Smith, 244 W. 38th St., New York.

REPORT.

In New York City, in the month of June, 1869, the ladies assembled in St. Paul's M. E. Church, and decided to organize an Auxiliary Society to the Woman's Foreign Missionary Society of the M. E. Church.

Since that time, the devoted and earnest efforts of many noble women have been unceasingly given to the interests and prosperity of this Society, and they have shown that they earnestly desire to glorify the Saviour, and benefit the millions of heathen women, who are perishing far from the Cross, by sending to them female missionaries, Christian ladies, who will go at the command of Jesus, and spend their days in teaching their degraded sisters that there is salvation for them in the blood of the Lamb.

Kindred societies were formed in many of the churches of Brooklyn, Albany, Troy, Newark, Paterson, Passaic, Long Branch, and other places, while a deep and prayerful interest and sympathy in and for the great missionary work of the Church, has been awakened.

At Sing Sing Camp-meeting an enthusiastic and practical interest was aroused in the hearts of many Christian ladies, who have, by their devoted efforts, since shown that they are resolved to bear the sacred responsibility, and never give up their work for heathen women, till they meet them among the redeemed above, who shall come from the east and the west, and sit down with them in the kingdom of God.

Among the children of the churches, a very pleasing manifestation of a desire to work in this way for Jesus, has been given. In one of the New York churches, the young people held a fair, and realized the sum of \$300 for this Society. In two other churches, the young girls and ladies united, and held a fair for the Society, and realized as the proceeds \$800. These noble efforts of the young, were all the more praiseworthy, as all the money raised was raised in no questionable form, but by means suitable to the sacredness of the effort.

The farewell meeting held in one of the churches on the eve of the departure of Miss Swain and Miss Thoburn for India, was a marked success, and showed that the great heart of the Church still beats a willing response to the calls and claims of the Missionary work.

The Treasurer's Report shows that in the ten months that have elapsed since the formation of the Society, the receipts of our Branch have been \$2,974, of which \$1,684 were appropriated to assist in sending out the two missionaries now in the field.

The New York Branch, which comprises the States of New York and New Jersey, has engaged to undertake this year, the work of sending out and sustaining a lady missionary, who will sail for India, probably in September. This Branch has also become responsible for one third of the expense of sustaining the Girls' Orphanage in Bareilly, India, besides sustaining the Female work in the cities and towns of Bareilly, Shahjehanpore, Budaon, Panahpore and Khaira Bajiara. This work embraces the support of Bible-women and girls' schools.

This Branch has also undertaken the maintenance of the female work in Fuh Chan, in China.

MRS. DR. BUTLER, *Cor. Sec.*

CHICAGO BRANCH.

OFFICERS.

President — Mrs. Bishop Hamline.

Vice-Presidents — Rock River Conference, Mrs. Bishop Thomson. Wisconsin Conference, Mrs. Rev. S. A. Fallows. Detroit Conference, Mrs. David Preston. Illinois Conference, Mrs. Jos. English.

The other Vice-Presidents are to be elected at the first quarterly meeting.

Corresponding Secretary — Mrs. J. F. Willing.

Assistant Corresponding Secretary — Miss S. A. Bulson.

Recording Secretary — Mrs. Rev. A. J. Jenkins.

Treasurer — Mrs. Rev. Dr. Fowler.

Managers — Mrs. Rev. Dr. Kidder, Mrs. Prof. Marcy, Mrs. A. E. Bishop, Mrs. Wm. Wheeler, Mrs. Rev. H.

Crews, Mrs. Rev. E. M. Boring, Mrs. O. Lunt, Mrs. Hoyt, Mrs. Fernando Jones, and Mrs. Virginia Kent.

REPORT.

The last of last June, under great disabilities and embarrassments, the Cor. Sec. of what is now the Chicago Branch, began her work. She had her experience to make, and, in common with others engaged in this effort, she had to create public sentiment, and conquer prejudice.

The work in the West has succeeded beyond our strongest hope. Our ministers are nearly a unit in our favor, — welcoming us to their churches, and giving us all the aid in their power.

But little effort has been made to raise large sums of money. Remote from those who have felt the special burden of the outfit and sending of our two missionaries, we have busied ourselves in laying a firm basis for future effort. We have tried to organize and officer auxiliary societies with special reference to efficiency and permanency. We have 68 auxiliaries, 4,000 members, 15 life members, 1,600 subscribers for the FRIEND. We have received \$1,128.12.

We hope the coming year to raise at least \$6,000 for this noble work.

MRS. J. F. WILLING, *Cor. Sec.*

ST. LOUIS BRANCH.

OFFICERS.

President — Mrs. Gov. Fletcher.

Vice-Presidents — Mrs. A. S. W. Goodwin, and Mrs. Gen. C. B. Fisk. (The other Vice-Presidents will be nominated by the Cor. Sec., and elected at the first quarterly meeting.)

Recording Secretary — Mrs. J. N. Pierce.

Corresponding Secretary — Mrs. Lucy E. Prescott.

Treasurer — Mrs. Dr. W. A. Jones.

Managers — Mrs. Dr. A. C. George, Mrs. Gov. Standard, Mrs. H. C. Yeager, Mrs. S. Partridge, Mrs. S. T. Morris, Mrs. J. D. Leonard, Mrs. J. D. Smithers, Mrs. W. T. Hazard, Mrs. N. Newcomb, Mrs. Wm. Morse, Mrs. W. F. Cozzens, Mrs. B. Horton, Mrs. S. Cummins, Mrs. M. Buck, Mrs. A. D. Crane.

REPORT.

As our Society is only two weeks old, its report must of necessity be short.

On the 3d of April the churches of St. Louis were favored with a visit from Mrs. Willing who came for the purpose of organizing the St. Louis Branch of this Society.

Mrs. Willing received a cordial welcome in all of our churches, organized auxiliary Societies in Trinity, Union, and Central churches, with over 150 members. On Monday following a meeting of many of the most influential and earnest workers of the different churches was held in Union Church, presided over by Mrs. A. S. W. Goodwin, and the Western division was organized.

We have three auxiliary societies with 173 members, 4 life members, 92 subscribers to the H. W. F., \$85 paid into the treasury. Our field is a difficult one to labor in, being to a great extent missionary ground. An interest in this work will have to be awakened in the heart of those who have already learned what suffering and sacrifice mean, but we have hope because it is *Christ's* work.

LUCY E. PRESCOTT, *Corresponding Secretary.*

PHILADELPHIA BRANCH.

OFFICERS.

President — Mrs. J. T. Gracey.

Vice-Presidents — Mrs. John F. Keen, Mrs. Chas. Scott, Mrs. G. D. Carrow, Mrs. Pres. Wilson, Wilmington, Delaware; Mrs. J. G. Taylor, Mrs. R. Hammett, Mrs. T. W. Price, Mrs. S. Kier, Pittsburg; Mrs. Dr. Newman, Washington, Miss E. Berry, Baltimore.

Corresponding Secretary — Mrs. Dr. Eastlack.

Recording Secretary — Miss E. A. Townsend.

Treasurer — Mrs. A. W. Rand.

REPORT.

The territory included in this Division of the Society embraces the churches in Pennsylvania, Delaware, Maryland, and the District of Columbia. A Branch Society for this District was organized in Philadelphia on March 3d, 1870, at the Book Rooms in Arch Street.

At the meeting of the General Executive Committee, held in Boston, this Society through its delegates assumed the support of several girls' schools in Lucknow, India, also work in Kiu Kiang, China, and pledged itself to raise two thousand five hundred dollars the coming year. On hearing the report of the Delegates after their return from Boston, a public meeting was held in Green St. Church, Philadelphia, when addresses were made by Rev. J. D. Brown and Rev. J. T. Gracey, missionaries to India, Col. Wright presiding. A ladies' meeting was held the following day, addressed by Mrs. Dr. Butler and Mrs. J. F. Willing. Much enthusiasm was awakened, and the ladies proceeded at once to the work of organizing auxiliary Societies.

In order to reach the greatest number of places possible an organizing Committee was appointed to aid the Corresponding Secretary in this work. Amongst others a very efficient auxiliary has been formed in Wilmington, Delaware, of which Mrs. Hon. Daniel Bates is President.

MRS. ANNIE R. GRACEY, *President*.

CINCINNATI BRANCH.

OFFICERS.

President — Mrs. Bishop D. W. Clark.

Vice-Presidents — Mrs. A. N. Riddle, Cincinnati, Ohio; Mrs. George E. Doughty, Cincinnati, Ohio; Mrs. Rev. Dr. L. H. Bugbee, Cincinnati, Ohio; Mrs. Rev. Dr. J. M. Trimble, Columbus, Ohio; Mrs. Rev. Dr. Nast, Berea, Ohio; Mrs. Rev. Dr. Merrick, Delaware, Ohio; Mrs. C. W. Hiatt, Toledo, Ohio; Mrs. E. B. Jewett, Sandusky, Ohio; Mrs. John Taylor, Jr., Gainesville, Ohio; Mrs. Rev. S. F. Minor, Cambridge, Ohio; Mrs. Rev. W. B. Watkins, Steubenville, Ohio; Mrs. Henry Thomson, Hillsboro, Ohio; Mrs. Eliza Chrisman, London, Ohio; Mrs. Dr. H. P. Kaufman, Lancaster, Ohio; Miss Hattie Young, Painsville, Ohio; Mrs. Ingham, Cleveland, Ohio; Mrs. Hon. Waitman T. Willey, Morgantown, West Virginia; Mrs. Hon. Lucian Hagens, Wheeling, West Virginia; Mrs. Rev. G. S. Savage, Covington, Kentucky; Mrs. Rev. Dr. I. M. McReilly, Louisville, Kentucky; Mrs. Hiram Shaw, Lexington, Kentucky.

Recording Secretary — Miss Delia A. Lathrop.

Corresponding Secretary — Mrs. B. R. Cowen.

Assistant Corresponding Secretary — Mrs. J. L. Whetstone.

Treasurer — Miss Hester A. Smith.

Managers — Mrs. J. P. Kilbreth, Mrs. Rev. E. House.

Mrs. Rev. L. Hitchcock, Mrs. Joseph Eltsner, Mrs. Wm. Graveson, Mrs. A. R. Clark, Mrs. John W. Dale, Mrs. Charles H. Wolff, Mrs. John R. Wright, Mrs. R. Turner, Mrs. Wesley Hamilton, Mrs. Rev. Granville Moody, Mrs. Boyers, Mrs. E. G. Niles, Mrs. White, Miss Isabella Hand, Mrs. Milligan, Mrs. Ahlers, Mrs. Leininger, Mrs. I. W. Fowble.

REPORT.

In order to awaken interest, and stimulate effort in the Woman's Foreign Missionary cause, a public meeting was called in Trinity M. E. Church, Cincinnati, Sunday afternoon, Apr. 3d. Dr. Wiley presided, and after prayer by Rev. C. Ferguson, opened the meeting with a short address of great power and beauty. He was followed by Mrs. Rev. E. W. Parker, who drew an appalling picture of the condition of woman in heathen lands, and touched the heart of every listener, as she bade them look on this picture, then on that.

Dr. Bugbee followed, with an earnest appeal in behalf of the Society, and the meeting adjourned, each one feeling it had been good to be there. With such an interest awakened, the organization of a Branch Society was an easy matter.

In pursuance of notice previously given, a meeting of ladies was held in Trinity Church, Wednesday afternoon, April 6th, Mrs. Bishop Clark was called to the chair, and Mrs. Dr. W. B. Davis appointed Secretary. Mrs. Parker explained the workings of the Society, and pointed out in earnest words the necessity of its organization, and the ladies present freely interchanged their views on the subject.

The meeting then organized (officers given above.)

On motion it was agreed to adopt Miss Isabella Thoburn as the Society's Missionary, and be responsible for her support. The Society then adjourned until May 3d, when the organization was completed, the work set apart for the Branch by the Executive Committee accepted, and an earnest determination expressed to do more than had been asked of us. After some beautiful and earnest remarks by Mrs. Bishop Clark, the Society adjourned to work for the cause for which they had pledged themselves.

MRS. E. T. COWEN.

ANNIVERSARY EXERCISES.

THE first anniversary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, was held in Tremont St. Church, Boston, Thursday, April 21, commencing at ten o'clock A. M., Mrs. Rev. Dr. Patten, President of the New England Branch Society, presiding. The various Branch Societies were well represented, as were also the auxiliaries of the New England Branch. The attendance was very large. After singing the 212th hymn, "Sow in the morn thy seed," etc., Mrs. Wm. B. Skidmore, delegate for the New York Branch, read the thirty-fifth chapter of Isaiah and offered prayer.

Reports were then made by Mrs. E. W. Parker, concerning the organization of the Society, and the success attained during this first year; by Mrs. W. F. Warren, Corresponding Secretary of the New England Branch, concerning the progress of the work in New England; by Mrs. Wm. Butler, Corresponding Secretary of the New York Branch, representing the interests of the Society in New York and New Jersey; by Mrs. J. F. Willing, Corresponding Secretary of the Northwestern Branch, speaking

of the wonderful success in the West; by Mrs. J. T. Gracey, President of the Philadelphia Branch, giving an account of their organization; by Mrs. Prescott, Corresponding Secretary of the St. Louis Branch, stating that they had but recently organized, yet were meeting with encouragement; and by Mrs. Parker, as delegate of the Cincinnati Branch, stating that a Society had recently been formed there with Mrs. Bishop Clark as President. The various Branches having thus been represented, Mrs. Maclay, wife of Dr. Maclay of our China Mission, spoke of the condition of women and the general work of our missions in China. She very feelingly alluded to the degradation of Chinese females, and the revolting spectacle so often presented in that land of the destruction of infants. She related the case of two gentlemen who, while rowing on the river, early one morning, heard the cry of an infant. They looked in all directions for the helpless one, and finally noticed a large jar floating in the stream, and soon saw two little hands lifted above the edge of the vessel. They rescued the babe and she is now being educated a Christian.

Mrs. J. T. Gracey then addressed the meeting on lady medical missionaries. She alluded to the want of medical knowledge among the natives of India, of the fact that men, as physicians even, are not permitted to visit the respectable classes of women, however sick they may be, and that consequently thousands sicken and die without any effort being made to restore them. She spoke of the success already attending the labors of Miss Swain, the medical lady sent to India by this Society. She was called upon, soon after her arrival, to visit a sick woman, thought to be dying. She administered remedies and gained great influence by the speedy recovery of the patient. Allusion was also made to an Indian Rajah, whose wife was restored to health by the skill of a medical missionary, who in return placed his entire province under the charge of this missionary for religious instruction, opening of schools, etc., the Rajah himself paying the salary of the medical missionary.

These exercises were interspersed with recitations by Miss Eva Merrill, dressed in the costume of a Hindu woman, who recited a poem beginning with "Come over and help us," and by Miss Lottie Lothrop, who recited the "Maiden Martyr," and also with excellent singing, led by Miss D. J. Clapp, Mrs. Dillingham presiding at the organ.

At the close of the morning session, the entire congregation was invited to partake of a collation, which had been prepared by the ladies in the vestry of the church, this affording an excellent opportunity for forming new acquaintances, and exchanging views concerning the great work undertaken.

The opening religious exercises of the afternoon session were conducted by Mrs. E. F. Porter of East Boston. Mrs. J. F. Willing addressed the meeting, speaking of the degraded condition of our world without Christ, of the great work of the Church, to save the lost by giving them Christ, of the manner of doing this by marshaling all the forces of the Church, men, women, and children. She said that women had a work to do that none else can do, as only women can teach heathen women, and if women can be led to give their hands and hearts to this great work, wonders will be accomplished. Zeal in the cause is the great lack now, and the Woman's Foreign Missionary Society proposes to supply this lack by setting women to reading, talking, praying, and working in the interests of the missionary cause.

Mrs. Dr. Butler spoke concerning the condition of women in India. More than eighty millions of women lived in that wonderful country, and nearly all of them were hopeless because Christless.

Mrs. E. W. Parker, who, with others present, expected soon to return to the mission field, made a very appropriate appeal for the prayers and aid of those who remain at home.

Mrs. Wm. B. Skidmore, of the New York Branch, said that she was but a young convert in this work, and with all the zeal and warmth of one recently converted, appealed to the hearts and purse of the audience.

The meeting was one of great interest, and the ladies were much encouraged by the reports of the year's work, and went forth with increased confidence and zeal to the labors of another year.

WORK OF THE SOCIETY.

NOTWITHSTANDING all the difficulties attending the organization of a new Society, about \$7,000 has been raised during the first year, and a good commencement has been made in raising funds for the work assigned the Society for the present year. Two missionaries, Miss Isabella Thoburn, of Bellaire, Ohio, and Miss Clara A. Swain, M. D., of Castile, New York, have been sent to India, where they were heartily welcomed by the members of the mission, and where they have commenced work with encouraging prospects of success. The following resolutions of the Mission Conference show how the Society and its first missionaries were received in India:—

"Resolved: That we have viewed with great pleasure the organization of the Woman's Missionary Society of the Methodist Episcopal Church, and that we recognize in this Society a powerful auxiliary to us in our difficult work.

"2. That we welcome to our midst the first laborers sent out by the Society, and pledge them every possible facility for pursuing their arduous work in whatever part of our field they may be located.

"3. That we sincerely thank our excellent friends in America, who have so courageously started this enterprise, and so vigorously prosecuted it thus far, and that we bespeak for them the prayers and aid of all who wish to hasten the hour of India's redemption."

Several Bible-women also have been provided for, the support of orphan girls assumed, and arrangements made for girls' schools, so that a good beginning has been made both in collecting money, and in preparing the way for work abroad.

But our success is not all to be estimated by the amount of money raised, nor by the number of agents at work in foreign lands. The women of our Church have acquired, by the information they have received, a more intelligent and appreciative interest in, and sympathy for heathen women. More prayers are offered, more burdens borne, more sacrifices made, that the coming of Christ's kingdom may be hastened, and this interest will doubtless increase until there will be a general revival of missionary zeal and effort all through the Methodist Church.

THE GIRLS' ORPHANAGE IN INDIA.

This institution, the support of which has recently been assumed by our Society, is located in Bareilly, and is under the superintendence of Mr. and Mrs. Thomas. As our medical missionary, Miss Swain, was to work in con-

nection with this school, and as one great object of the school is to train teachers for the female work, it seemed very appropriate that our Society should take the charge and support of these girls, and of the school, especially as so many ladies were already deeply interested in this work.

The first girls connected with this school were collected soon after the Sepoy Rebellion, and were placed under the charge of Mrs. Pierce in Lucknow. During the terrible famine in 1860 many more were gathered in so that the number was increased to more than one hundred. In those days of trial these girls were picked up by the roadside, or found in secluded places, their parents having died, or having forsaken them while in a starving condition. Being left without any one to care for them, they were taken to the Girls' Orphanage, there to be reared and educated as Christian children.

The institution is of course a charitable one, yet as a missionary enterprise it is second to none in its Christianizing results. The girls taken while young learn no religion but the Christian, and being reared in a Christian home and educated in a Christian school they grow up enlightened Christian women, prepared to be teachers of girls' schools, or to make Christian homes in India.

The Board of Visitors in their report, remark concerning the efficiency of the school, in raising up teachers:—

"This form of missionary effort promises well in our mission field, and is worthy of increased sympathy and attention, as the means of training mentally and morally a large number of girls from year to year, and sending them forth to usefulness among this people. There is a demand rapidly growing in the country for female teachers. The committee believe that really good teachers can be sent out from this Orphanage, and earnestly recommend the Principal to direct more attention to preparing the more promising girls for posts as teachers. The success of the Normal class in furnishing teachers for this school indicates what can be done in this direction."

One fact in the history of missions is worthy of note. The first revivals that are satisfactory in missions to the heathen, are always among school children who have been educated by the missionaries.

So the missionaries were greatly cheered when the Spirit of God was poured out upon the girls in the Orphanage as they had not seen it before in India, and about forty of the older girls were converted to God.

The institution, at the time of the meeting of the India Conference, contained 149 girls, the largest number ever in that school at one time. Of these 39 were admitted during the past year. Most of the older girls are members of our Church, there being sixty-six communicants in the school.

THE MEDICAL CLASS.

As men are not permitted to visit Hindu and Mohammedan women in India, not even as physicians, and as there are no females among these classes who have a knowledge of medicine, it has been thought that Christian women educated in the medical art might find ready access to heathen homes, and gain peculiar influence over the women there secluded. The Board of Visitors last year thus refer to this important opening:—

"There is a growing conviction, that a most urgent want in this country is found in a demand for female doctors. So urgent is this want, as felt by intelligent natives, that a wealthy Hindu of Bareilly city, came forward last year with a proposition to bear the expense of training a medical class of girls for practical duties among native women. Another native gentleman proposed to our mission-

ary in Nynce Tal, to bear half the expense of supporting and training a medical class of ten girls for two terms of six months. Thus a sphere of great usefulness is more than hinted at for our Girls' Orphanage. It is thus that such institutions may become a great providential blessing among this people."

Mrs. Thomas, who has charge of the girls, wrote concerning this same subject:—

"There are several girls in the school, who are fully competent to undertake the study of medicine, and who are willing and even anxious to take it up, but we have no means of instructing them. What we want is a female medical missionary to be appointed to teach a medical class in the Orphanage, and to visit in native families here in the city. I know that there would be a wide opportunity for zenana work in Bareilly and other large stations if we could go to them and to their children as physicians. Since December last we have been urged by several native gentlemen to take up the class, and they are willing to help us all they can. One of them even offered to build a small hospital on the mission premises for our use, and said that nothing would open the doors of their zenanas to us like it.

"The only effectual way to accomplish this work, is to secure a female medical missionary from home. I sincerely hope that one may be sent out with the missionaries who may come out this year."

In view of such a field of usefulness, Miss Clara A. Swain, a regular graduate of a medical college, was sent to India by our Society. She arrived there in January, and by the advice of the Conference became associated with the Girls' Orphanage. She at once commenced teaching a medical class numbering sixteen Christian young ladies, who seem much interested in their studies. She has also been called to visit women and children of all classes of society, having had in the first six weeks after her arrival one hundred and eight patients. All friends of missions commend her work and predict for her great success.

Bro. Thomas writes:—

"Sister Swain is having a very encouraging beginning and we have no doubt but she will have a glorious success. Everybody says that it is the best thing ever yet done for heathen women. We hope soon to be able to raise money to build a good hospital for native women. One native gentleman has promised to circulate a subscription paper for this purpose, first subscribing himself."

None can fail to be interested in a girls' school of this kind when such results promise to repay their efforts.

Panahpore, "City of Refuge," is an estate where native Christian converts who find it difficult to earn a living among the heathen on account of persecution, can go, and clearing land, make themselves a home. There are already many Christian families established there, and our school there will be one of peculiar interest, as it will be made up of girls whose parents are converts to Christianity. And every educated Christian young man or woman adds one to the efficient army being raised up for the redemption of India. We expect Christian collaborators to be raised up in all our schools, but the schools for converts' children will yield us many more in proportion than will the others.

The school for low caste girls in *Budaon*, which had been in successful operation for some time, has not been very encouraging during the past year, owing chiefly to the fact of the irregular attendance of the girls, who, on account of the famine, had to work to keep from starving.

There are loud calls for aid from the city and district of *Moradabad*. Schools for girls and the work of Bible-women can be carried on there to almost any extent if

laborers and means can be supplied. Schools have been closed the past year for want of funds, and those still in operation are suffering for want of proper supervision. Miss Fannie Sparkes, who is under appointment for India, being sent out by our Society, will probably have charge of this important work.

The school at *Amroha* has some very encouraging features, in a measure peculiar to itself. Among the most noteworthy of these is the fact that it is under the direction of Mrs. Zahur ul Huq, a native Christian woman. Directing minds from abroad are needed, and for generations to come will be needed, to carry on the work of educating the people of India, but the great bulk of the labor involved must be performed by natives of the soil. The sooner they learn how to bear their share of the burden, the better for them and for their country, and responsibilities should be thrust upon them just as rapidly as they evince any ability to bear them. In this case, the experiment has been very successful.

Another promising feature of this school is found in the fact that the girls come from distant villages where even their Christian parents know comparatively little of Christian truth and Christian customs, and hence each one becomes at once an evangelizing and a civilizing agent when she leaves the school and returns to her home. The fifteen girls now present, represent no less than eight different villages. As the number of pupils increases, it is impossible to calculate the amount of good which will be accomplished in all the surrounding country by the educated and converted young women who will go out from the school.

The object of the school is simply to give the girls such an education as will fit them for a useful life in their country villages. If any develop special talent they can be sent to better schools, but the large majority will return home after spending three or four years in the school. In that time they will learn reading, writing, and a little arithmetic, geography, and grammar. They will read the history of India, the Bible, and all the suitable miscellaneous books which the scanty literature of India can afford them. They will learn how to knit, sew, and spin; will learn how to cook, arrange a house, and be cleanly and courteous. They will learn how to sing scores of sweet hymns, and they will take a most important part in public worship. Such a training as this will make them the most important women in their villages, and give them great power for usefulness.

In *Sambhal* three girls' schools have been opened during the year, and applications for two more are now before the missionary.

"One of these schools has nearly fifty pupils, and there seems a fair prospect of attendance being permanent. The change of the public sentiment in regard to female education has been most remarkable among the Mohammedans, but as yet no Hindu school has been opened. The missionary has been so greatly encouraged by the applications for schools during the year, that he almost ventures to hope that soon more girls than boys will be enrolled in the mission schools in the city."

Bijnour is an agricultural district like *Budaon*, and is an encouraging field for missionary effort. Aid is asked for the support of schools and Bible-readers among the thousands of women and girls there.

Gurkwal, for which aid is also asked, is a district among the Himalaya Mountains, and contains many small villages on the mountain sides and in the valleys.

It is a very interesting mission field. The women are not kept in seclusion as much as they are in the plains. Interesting work has been commenced among them in several villages; and at *Paori* where the missionary resides. Bro. Mansell writes of the work at one of these places: "I found at my last visit there a *bona fide* Sunday-school of over one hundred scholars in seven classes. Thirty of these were girls. My heart almost melted as I heard them recite chapter after chapter of the catechism and our hymns."

A medical lady has been asked for to reside at *Paori*, the head-quarters of this mission, to train teachers and take the direction of the work among these mountain women. The Executive Committee made an appropriation to send out such a lady this year.

GIRLS' SCHOOLS AND BIBLE-WOMEN IN INDIA.

The India Conference, at its last session, applied to the Woman's Foreign Missionary Society to undertake in their several mission stations the support of girls' schools and Bible-women. Their request was presented to the General Executive Committee at their meeting in April, when the work was accepted, and appropriations made for it. Some facts obtained from the last annual report of the Mission may prove of interest to those engaged in raising funds for this work.

From the *Hoosseinabad Station, Lucknow*, where Mrs. Messmore has had charge of the female department of the work, we have the following report:—

"There are three girls' schools here, one a Hindu Mohallah school but lately opened, the only one of the kind in the city. The old and flourishing zenana school has been severely shaken in consequence of the conversion to Christianity of the teacher, Jaffry Begum with her two married daughters. These ladies are of very good family and their conversion has raised a great excitement among both the Hindus and Mohammedans of the city. Strange as it may appear, the conversion of these women has not seriously affected the attendance in our zenana school taught by them. The friends of female education among the most enlightened Hindus and Mohammedans of the city, told us that by baptizing these women, we were ruining their cause; but the result does not so appear, and there is now every assurance that our zenana school will be a Christian school in every sense of the term."

Mrs. Messmore, in a letter recently received, pleads very earnestly for more help in this important work. The appropriation already made will doubtless aid very much, and next year we may be able to grant her request for another lady missionary.

In *East Lucknow*, where Mrs. Waugh had charge of the female work the past year, a good and interesting work has been commenced. They were fortunate in securing the services of an educated and experienced Bengali Christian lady, as teacher in the zenanas of the many Bengali gentlemen residing there. She daily visits their wives and daughters, reading to them and teaching them, and has met a hearty welcome from them all. This new feature of the work is very encouraging. A zenana school for Mussulman women and girls was started early in the year and regularly kept up.

Two faithful Bible-women have been engaged in visiting from house to house, reading to the women, and especially telling them of Jesus Christ and His great salvation, and singing to them some of our Christian hymns. These women have been uniformly well received, and it is believed that this is one of the simplest, cheapest, and best modes of missionary operations. This interesting work is

now under the charge of our missionary, Miss Thoburn, as Mrs. Waugh was obliged to leave the work and return home. Miss Thoburn is arranging to open another school for Christian girls, with a prospect of forty or fifty scholars.

There are many other interesting and important openings among the women and girls in this large city, so that there is open to our first missionary, abundant opportunity for enlarging the work already commenced. The ladies will have a special interest in this work, and we trust that they will devise liberal things for its support.

The Luckempore Circuit contains no less than 300,000 women, and there are probably not a score if any among them all who can read, or who have ever heard of Jesus. The missionary there has asked for aid to commence work among these thousands, believing that if the men and women can both be taught, there will very soon be Christian communities all over the circuit. We have appropriated a small sum to aid in commencing this work.

A very touching account of the trials of our Christian sisters in India is given in the report of the work in *Roy Bareilly*. A native preacher was remaining at his native village preaching for a time. Having occasion to go to the mission station on business, he left his wife and child with his mother. During his absence his wife was taken sick with the cholera, and as no one would render aid to a Christian woman, she soon died. As she lay dying her little babe was at her breast, and no one would even take the babe, fearing that caste would be affected by the touch. When the grandmother saw the cruelty of her religion, as thus exhibited, she took the child, renounced idolatry and cruel caste, and with her son became a Christian.

In *Bareilly* there are three girls' schools, which are reported as being in a more settled and flourishing condition than last year. In all of these Christian truth is regularly taught. One was closed during the year, for want of funds, and for the same reason many requests to open others in the city could not be granted. Mrs. Scott, who has charge of these schools, wrote, asking for an allowance from our Society to establish a normal class in each of them, as there were persons in each desirous of becoming teachers. Our great aim in these schools is to train up teachers who may go out to teach others.

In *Khaira Bajaira*, where the native gentlemen are very friendly to Christianity, a very interesting girls' school has been established, and is under the charge of Mary Angelo, the wife of a native preacher who died during the year. This Christian woman is doing great good among the women of that village, and we trust that with the increased aid we may be able to give her, her work will extend to all the surrounding villages.

In *Nynce Tal* there are three schools for girls taught by the women belonging to the Medical class. Others connected with this class are employed as Bible-readers, and their visits are often rendered more than usually acceptable and profitable by their ministrations to the sick in the families to which they gain access.

Dr. Johnson writes concerning the work in *Shahjehanpore*: —

"There are two girls' schools in this city in which there are about fifty pupils. They are regularly visited by a good Christian woman, and the missionary's wife visits them as often as she can; the girls are also taught various kinds of needle-work. The Scriptures are read and explained to them, and they enjoy our hymns

much, and join in singing them. If a Christian education can be given to the girls of this country, the people will soon be brought to Christ."

THE HEATHEN WOMAN'S FRIEND.

EDITOR.

Mrs. Dr. Wm. F. WARREN.

EDITORIAL CONTRIBUTORS.

Mrs. E. W. Parker,

Mrs. Dr. Olin,

Mrs. J. F. Willing,

Mrs. Dr. Eastlacke,

Miss Belle Leonard,

Mrs. Gen. Cowen.

This periodical organ of the Society, was established in June, 1869. It is published monthly at the low price of *thirty cents* per annum. The aim of its editors is to produce a live missionary paper, full of information, inspiring presented. Its leading departments are the following:—

I. Contributions from missionaries in the field, giving fresh information from month to month respecting the condition of heathen women, and the progress of the work among them.

II. Editorials, earnest, pungent, and spirited, calculated to awaken Christian women to their height of privilege and depth of obligation.

III. Official information respecting the progress of the Society, both in home organization and work abroad.

IV. Current literature of missions, selections from works of travel and exploration, descriptions of heathen manners, customs, natural curiosities in heathen lands, etc.

V. Children's Corner, a department for the little folks, sure to be read as early as any by all big ones as well. All these departments are duly represented in every number.

During the past year the columns of the *FRIEND* have been enriched by original contributions from —

Dr. J. P. Durbin,

Rev. E. W. Parker,

Rev. J. M. Thoburn,

Mrs. Dr. Wm. Butler,

Mrs. E. W. Parker,

Mrs. M. A. Thomas,

Mrs. R. Hoskins,

Mrs. J. L. Humphrey,

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Mrs. Emily C. Page,

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Mrs. S. L. Baldwin,

Mrs. C. W. Judd,

Mrs. H. Mansell,

Mrs. J. H. Messmore,

Mrs. Zahar-ul-Hukk.

Miss Isabella Thoburn,

Miss Clara A. Swain,

together with able and interesting home writers. These contributions have been in the form of articles, narratives, letters, journals on land and sea, official reports, poetry, etc., etc.

They were written in the United States, England, China, India, Bulgaria, and on the ocean.

Contrary to expectation, the paper has fully paid expenses the first year. This emboldens the Society to announce for the second volume, an enlargement. Hereafter, in the place of the double sheet hitherto issued, subscribers will receive a twelve-paged one of the same size, and neat mechanical execution, without increase of price. It is hoped that there may be a large increase in the number of subscribers. The friends of our Society can render it no better service than by calling attention to, and securing new subscribers. No member, especially, should be without a copy.

TREASURER'S REPORT.

THE affairs of the Society were administered in Boston until the adoption of the Constitution arranging for Branches, and then, necessarily, the work undertaken was under the direction of the Boston Branch until the meeting of the General Executive Committee. Hence the above statement includes all moneys sent to the Boston Treasurer previous to that meeting.

Other branches had meantime collected money which was held in hand to be at the disposal of the General Executive Committee, and which will be reported with the work of 1870. The New York Branch also, in addition to money sent to Boston, paid directly to Miss Swain, towards necessary expenses, \$140, and sent money to India for several Bible-women and orphans.

STATEMENT OF RECEIPTS AND DISBURSEMENTS, BY MRS. THOMAS A. RICH, TREASURER.

RECEIPTS.		DISBURSEMENTS.	
Massachusetts.....	\$2,071.85	Postage, stationery, and	
New York.....	1,078.17	Incidentals.....	\$43.49
Illinois.....	771.16	Printing circulars and	
Vermont.....	193.70	advertising.....	4.70
Ohio.....	128.50	Travelling expenses of	
New Jersey.....	126.00	agents for organizing	
Wisconsin.....	85.48	societies, etc.....	82.64
Iowa.....	35.00	Outfit and travelling	
West Virginia.....	23.00	expenses to India of	
Indiana.....	20.00	Misses Thoburn and	
Maine.....	7.00	Swain.....	2,853.03
Pennsylvania.....	5.00	Salary of Misses Tho-	
New Hampshire.....	2.00	burn and Swain to	
		April, 1870.....	754.17
		Salary of a Bible-woman.....	60.00
Total Receipts.....	\$4,546.86	Total Disbursements..	\$3,798.03
		Balance in Treasury..	748.83
			\$4,546.86

The accounts of Mrs. Rich, Treasurer, were duly audited and found correct by the Auditor of the Society, J. P. Magee, Esq.

HONORARY PATRONS,

Constituted by the payment of three hundred dollars.

Mrs. E. W. Parker,
Miss Henrietta Lindsey.

HONORARY MANAGER,

Constituted by the payment of one hundred dollars.

Mrs. T. P. Richardson,

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Constituted by the payment of twenty dollars.

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